Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Peṭakopadesapāḷi

1. Ariyasaccappakāsanapaṭhamabhūmi

Namo sammāsambuddhānaṃ paramatthadassīnaṃ

Sīlādiguṇapāramippattānaṃ.

1. Duve hetū duve paccayā sāvakassa sammādiṭṭhiyā uppādāya – parato ca ghoso saccānusandhi, ajjhattañca yoniso manasikāro. Tattha katamo parato ghoso? Yā parato desanā ovādo anusāsanī saccakathā saccānulomo. Cattāri saccāni – dukkhaṃ samudayo nirodho maggo. Imesaṃ catunnaṃ saccānaṃ yā desanā sandassanā vivaraṇā vibhajanā uttānīkiriyā [uttānikiriyā (ka.)] pakāsanā – ayaṃ vuccati saccānulomo ghosoti.

2. Tattha katamo ajjhattaṃ yoniso manasikāro?

Ajjhattaṃ yoniso manasikāro nāma yo yathādesite dhamme bahiddhā ārammaṇaṃ anabhinīharitvā yoniso manasikāro – ayaṃ vuccati yoniso manasikāro.

Taṃākāro yoniso dvāro vidhi upāyo. Yathā puriso sukkhe kaṭṭhe vigatasnehe sukkhāya uttarāraṇiyā thale abhimanthamānaṃ bhabbo jotissa adhigamāya. Taṃ kissa hetu. Yoniso aggissa adhigamāya. Evamevassa yamidaṃ dukkhasamudayanirodhamaggānaṃ aviparītadhammadesanaṃ manasikaroti – ayaṃ vuccati yoniso manasikāro.

Yathā tisso upamā pubbe assutā ca assutapubbā ca paṭibhanti. Yo hi koci kāmesu avītarāgoti…pe… duve upamā ayoniso kātabbā pacchimesu vuttaṃ. Tattha yo ca parato ghoso yo ca ajjhattaṃ yoniso manasikāro – ime dve paccayā. Parato ghosena yā uppajjati paññā – ayaṃ vuccati sutamayī paññā. Yā ajjhattaṃ yoniso manasikārena uppajjati paññā – ayaṃ vuccati cintāmayī paññāti. Imā dve paññā veditabbā. Purimakā ca dve paccayā. Ime dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya.

3. Tattha parato ghosassa saccānusandhissa desitassa atthaṃ avijānanto atthappaṭisaṃvedī bhavissatīti netaṃ ṭhānaṃ vijjati. Na ca atthappaṭisaṃvedī yoniso manasikarissatīti netaṃ ṭhānaṃ vijjati. Parato ghosassa saccānusandhissa desitassa atthaṃ vijānanto atthappaṭisaṃvedī bhavissatīti ṭhānametaṃ vijjati. Atthappaṭisaṃvedī ca yoniso manasikarissatīti ṭhānametaṃ vijjati. Esa hetu etaṃ ārammaṇaṃ eso upāyo sāvakassa niyyānassa, natthañño. Soyaṃ na ca suttassa atthavijānanāya saha yutto nāpi ghosānuyogena parato ghosassa atthaṃ avijānantena sakkā uttarimanussadhammaṃ alamariyañāṇadassanaṃ adhigantuṃ, tasmā nibbāyitukāmena sutamayena atthā pariyesitabbā. Tattha pariyesanāya ayaṃ anupubbī bhavati soḷasa hārā, pañca nayā, aṭṭhārasa mūlapadāni.

Tatthāyaṃ uddānagāthā

Soḷasahārā nettī, pañcanayā sāsanassa pariyeṭṭhi;
Aṭṭhārasamūlapadā, kaccāyanagottaniddiṭṭhā.

4. Tattha katame soḷasahārā?

Desanā vicayo yutti padaṭṭhānaṃ lakkhaṇaṃ catubyūho āvaṭṭo vibhatti parivattano vevacano paññatti otaraṇo sodhano adhiṭṭhāno parikkhāro samāropano – ime soḷasa hārā.

Tattha uddānagāthā

Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo [padaṭṭhānañca lakkhaṇaṃ (pī.)];
Catubyūho ca āvaṭṭo, vibhatti parivattano.

Vevacano ca paññatti, otaraṇo ca sodhano;
Adhiṭṭhāno parikkhāro, samāropano soḷaso – [soḷasa hārā (pī. ka.)];

5. Tattha katame pañca nayā?

Nandiyāvaṭṭo tipukkhalo sīhavikkīḷito disālocano aṅkusoti.

Tattha uddānagāthā

Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;
Sīhavikkīḷito nāma, tatiyo hoti so nayo.

Disālocanamāhaṃsu, catuttho nayalañjako;
Pañcamo aṅkuso nāma [pañcamaṃ aṅkusaṃ āhu (pī. ka.)], sabbe pañca nayā gatā.

6. Tattha katamāni aṭṭhārasa mūlapadāni?

Avijjā taṇhā lobho doso moho subhasaññā sukhasaññā niccasaññā attasaññā samatho vipassanā alobho adoso amoho asubhasaññā dukkhasaññā aniccasaññā anattasaññā, imāni aṭṭhārasa mūlapadāni. Tattha nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati. Nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati.

Katamāni nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati?

Avijjā yāva attasaññā, imāni nava padāni akusalāni, yattha sabbaṃ akusalaṃ samosarati.

Katamāni nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati?

Samatho yāva anattasaññā, imāni nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati. Imāni aṭṭhārasa mūlapadāni.

Tattha imā uddānagāthā

Taṇhā ca avijjā lobho, doso tatheva moho ca;
Cattāro ca vipallāsā, kilesabhūmi nava padāni.

Ye ca satipaṭṭhānā samatho, vipassanā kusalamūlaṃ;
Etaṃ sabbaṃ kusalaṃ, indriyabhūmi navapadāni.

Sabbaṃ kusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;

Ekake nava mūlapadāni, ubhayato aṭṭhārasa mūlapadāni.

Imesaṃ aṭṭhārasannaṃ mūlapadānaṃ yāni nava padāni akusalāni, ayaṃ dukkhasamudayo; yāni nava padāni kusalāni, ayaṃ dukkhanirodhagāminī paṭipadā. Iti samudayassa dukkhaṃ phalaṃ, dukkhanirodhagāminiyā paṭipadāya nirodhaṃ phalaṃ. Imāni cattāri ariyasaccāni bhagavatā bārāṇasiyaṃ desitāni.

7. Tattha dukkhassa ariyasaccassa aparimāṇāni akkharāni padāni byañjanāni ākārāni niruttiyo niddesā desitā etassevatthassa saṅkāsanāya pakāsanāya vivaraṇāya vibhajanāya uttānīkammatāya paññāpanāyāti yā evaṃ sabbesaṃ saccānaṃ. Iti ekamekaṃ saccaṃ aparimāṇehi akkharapadabyañjanaākāraniruttiniddesehi pariyesitabbaṃ, tañca byañjanaṃ atthaputhuttena pana attheva byañjanaputhuttena.

Yo hi koci samaṇo vā brāhmaṇo vā evaṃ vadeyya ‘‘ahaṃ idaṃ dukkhaṃ paccakkhāya aññaṃ dukkhaṃ paññapessāmī’’ti tassa taṃ vācāvatthukamevassa pucchito ca na sampāyissati. Evaṃ saccāni. Yañca rattiṃ bhagavā abhisambuddho, yañca rattiṃ anupādāya parinibbuto, etthantare yaṃ kiñci bhagavatā bhāsitaṃ suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, sabbaṃ taṃ dhammacakkaṃ pavattitaṃ. Na kiñci buddhānaṃ bhagavantānaṃ dhammadesanāya dhammacakkato bahiddhā, tassa sabbaṃ suttaṃ ariyadhammesu pariyesitabbaṃ. Tattha pariggaṇhanāya ālokasabhāni cattāri ariyasaccāni thāvarāni imāni.

Tattha katamaṃ dukkhaṃ? Jāti jarā byādhi maraṇaṃ saṃkhittena pañcupādānakkhandhā dukkhā. Tatthāyaṃ lakkhaṇaniddeso, pātubhāvalakkhaṇā jāti, paripākalakkhaṇā jarā, dukkhadukkhatālakkhaṇo byādhi, cutilakkhaṇaṃ maraṇaṃ, piyavippayogavipariṇāmaparitāpanalakkhaṇo soko, lālappanalakkhaṇo paridevo, kāyasampīḷanalakkhaṇaṃ dukkhaṃ, cittasampīḷanalakkhaṇaṃ domanassaṃ, kilesaparidahanalakkhaṇo upāyāso, amanāpasamodhānalakkhaṇo appiyasampayogo, manāpavinābhāvalakkhaṇo piyavippayogo, adhippāyavivattanalakkhaṇo alābho, apariññālakkhaṇā pañcupādānakkhandhā, paripākacutilakkhaṇaṃ jarāmaraṇaṃ, pātubhāvacutilakkhaṇaṃ cutopapatti, paṭisandhinibbattanalakkhaṇo samudayo, samudayaparijahanalakkhaṇo nirodho, anusayasamucchedalakkhaṇo maggo. Byādhilakkhaṇaṃ dukkhaṃ, sañjānanalakkhaṇo samudayo, niyyānikalakkhaṇo maggo, santilakkhaṇo nirodho. Appaṭisandhibhāvanirodhalakkhaṇā anupādisesā nibbānadhātu, dukkhañca samudayo ca, dukkhañca nirodho ca, dukkhañca maggo ca, samudayo ca dukkhañca, samudayo ca nirodho ca, samudayo ca maggo ca, nirodho ca samudayo ca, nirodho ca dukkhañca, nirodho ca maggo ca, maggo ca nirodho ca, maggo ca samudayo ca, maggo ca dukkhañca.

8. Tatthimāni suttāni.

‘‘Yamekarattiṃ [jātaka 1 vīsatinipāte ayogharajātake] paṭhamaṃ, gabbhe vasati māṇavo;
Abbhuṭṭhitova so yāti, sa gacchaṃ na nivattatī’’ti.

Aṭṭhimā, ānanda, dānupapattiyo ekuttarike suttaṃ – ayaṃ jāti.

Tattha katamā jarā?

Acaritvā [dha. pa. 155] brahmacariyaṃ, aladdhā yobbane dhanaṃ;
Jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

Pañca pubbanimittāni devesu – ayaṃ jarā.

Tattha katamo byādhi?

Sāmaṃ tena kuto rāja, tuvampi jarāyanti vedesi;
Khattiya kammassa phalo, loko na hi kammaṃ panayati.

Tayo gilānā – ayaṃ byādhi.

Tattha katamaṃ maraṇaṃ?

Yathāpi [dīghanikāye adholikhitagāthā] kumbhakārassa, kataṃ mattikabhājanaṃ;
Khuddakañca mahantañca, yaṃ pakkaṃ yañca āmakaṃ;
Sabbaṃ bhedanapariyantaṃ, evaṃ maccāna jīvitaṃ.

Mamāyite passatha phandamāne [haññamāne (pī) passa su. ni. 783], maccheva appodake khīṇasote;
Etampi disvā amamo careyya, bhavesu āsattimakubbamāno.

Udakappanasuttaṃ – idaṃ maraṇaṃ.

Tattha katamo soko?

Idha socati pecca socati, pāpakārī ubhayattha socati;
So socati so vihaññati, disvā kammakiliṭṭhamattano [kammakiliṭṭhaṃ atthano (pī.) passa dha. pa. 15].

Tīṇi duccaritāni – ayaṃ soko.

Tattha katamo paridevo?

Kāmesu [su. ni. 780] giddhā pasutā pamūḷhā, avadāniyā te visame niviṭṭhā;
Dukkhūpanītā paridevayanti, kiṃsu bhavissāma ito cutāse.

Tisso vipattiyo – ayaṃ paridevo.

Tattha katamaṃ dukkhaṃ?

Sataṃ āsi ayosaṅkū [ayosaṅku (pī. ka.) passa theragā. 1197], sabbe paccattavedanā;
Jalitā jātavedāva, accisaṅghasamākulā.

Mahā vata so pariḷāho [paridāgho (pī. ka.) passa saṃ. ni. 5.1113] saṃyuttake suttaṃ saccasaṃyuttesu – idaṃ dukkhaṃ.

Tattha katamaṃ domanassaṃ?

Saṅkappehi pareto [parato (ka.) passa su. ni. 824] so, kapaṇo viya jhāyati;
Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidho.

Dveme tapanīyā dhammā – idaṃ domanassaṃ.

Tattha katamo upāyāso?

Kammārānaṃ yathā ukkā, anto ḍayhati no bahi;

Evaṃ ḍayhati me hadayaṃ, sutvā nibbattamambujaṃ.

Tayo aggī – ayaṃ upāyāso.

Tattha katamo appiyasampayogo?

Ayasāva [dha. pa. 240] malaṃ samuṭṭhitaṃ, tatuṭṭhāya tameva khādati;
Evaṃ atidhonacārinaṃ, sāni kammāni nayanti duggatiṃ.

Dveme tathāgataṃ abbhācikkhanti, ekuttarike suttaṃ dukesu – ayaṃ appiyasampayogo.

Tattha katamo piyavippayogo?

Supinena yathāpi saṅgataṃ, paṭibuddho puriso na passati;
Evampi piyāyitaṃ [mamāyitaṃ (pī. ka.) passa su. ni. 813] janaṃ, petaṃ kālaṅkataṃ [kālakataṃ (pī.)] na passati.

Te devā cavanadhammaṃ viditvā tīhi vācāhi anusāsanti. Ayaṃ piyavippayogo.

Yampicchaṃ na labhati, tisso māradhītaro;
Tassa ce kāmayānassa [kāmayamānassa (ka.) passa su. ni. 773], chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppati.

Saṃkhittena pañcupādānakkhandhā dukkhā.

Cakkhu sotañca ghānañca, jivhā kāyo tato manaṃ;
Ete lokāmisā ghorā, yattha sattā puthujjanā.

Pañcime bhikkhave khandhā – idaṃ dukkhaṃ.

Tattha katamā jarā ca maraṇañca?

Appaṃ vata jīvitaṃ idaṃ, oraṃ vassasatāpi mīyate [mīyati (su. ni. 810)];
Atha vāpi akicchaṃ jīvitaṃ, atha kho so jarasāpi mīyate.

Saṃyuttake pasenadisaṃyuttake suttaṃ ayyikā me kālaṅkatā – ayaṃ jarā ca maraṇañca.

Tattha katamā cuti ca upapatti ca?

‘‘Sabbe sattā marissanti, maraṇantaṃ hi jīvitaṃ;
Yathākammaṃ gamissanti, attakammaphalūpagā’’ti [puññapāpaphalūpagāti (saṃ. ni. 1.133)].
–

Ayaṃ cuti ca upapatti ca.

Imehi suttehi ekasadisehi ca aññehi navavidhaṃ suttaṃ taṃ anupaviṭṭhehi lakkhaṇato dukkhaṃ ñatvā sādhāraṇañca asādhāraṇañca dukkhaṃ ariyasaccaṃ niddisitabbaṃ. Gāthāhi gāthā anuminitabbā, byākaraṇehi vā byākaraṇaṃ – idaṃ dukkhaṃ.

9. Tattha katamo dukkhasamudayo?

Kāmesu sattā kāmasaṅgasattā [kāmapasaṅgasattā (pī.) passa udā. 63], saṃyojane vajjamapassamānā;
Na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Cattāro āsavā suttaṃ – ayaṃ dukkhasamudayo.

Tattha katamo dukkhanirodho?

Yamhi na māyā vasatī na māno,
Yo vītalobho amamo nirāso,
Panuṇṇakodho [panunnakodho (pī.) passa udā. 26] abhinibbutatto;
So brāhmaṇo so samaṇo sa bhikkhu.

Dvemā vimuttiyo, rāgavirāgā ca cetovimutti; avijjāvirāgā ca paññāvimutti – ayaṃ nirodho.

Tattha katamo maggo?

Eseva maggo natthañño, dassanassa visuddhiyā;
Ariyo aṭṭhaṅgiko maggo, mārassetaṃ pamohanaṃ.

Sattime, bhikkhave, bojjhaṅgā – ayaṃ maggo.

Tattha katamāni cattāri ariyasaccāni?

''Ye dhammā [mahāva. 60] hetuppabhavā, tesaṃ hetuṃ tathāgato āha;
Tesañca yo nirodho, evaṃvādī mahāsamaṇo''ti.

Hetuppabhavā dhammā dukkhaṃ, hetusamudayo, yaṃ bhagavato vacanaṃ. Ayaṃ dhammo yo nirodho, ye hi keci saṃyojaniyesu dhammesu assadānupassino viharanti. Kilesā taṇhā pavaḍḍhati, taṇhāpaccayā upādānaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Tattha yaṃ saṃyojanaṃ – ayaṃ samudayo. Ye saṃyojaniyā dhammā ye ca sokaparidevadukkhadomanassupāyāsā sambhavanti – idaṃ dukkhaṃ. Yā saṃyojaniyesu dhammesu ādīnavānupassanā – ayaṃ maggo. Parimuccati jātiyā jarāya byādhīhi maraṇehi sokehi paridevehi yāva upāyāsehi – idaṃ nibbānaṃ. Imāni cattāri saccāni.

Tattha katamā anupādisesā nibbānadhātu?

Atthaṅgatassa na pamāṇamatthi, taṃ hi vā natthi yena naṃ paññapeyya;
Sabbasaṅgānaṃ samūhatattā vidū, sitā vādasatassu [vādasatassa (pī. ka.)] sabbe.

Saṃyuttake godhikasaṃyuttaṃ.

Imāni asādhāraṇāni suttāni. Yahiṃ yahiṃ saccāni niddiṭṭhāni, tahiṃ tahiṃ saccalakkhaṇato otāretvā [ohāretvā (pī. ka.)] aparimāṇehi byañjanehi so attho pariyesitabbo. Tattha atthānuparivatti byañjanena puna byañjanānuparivatti atthena tassa ekamekassa aparimāṇāni byañjanāni imehi suttehi yathānikkhittehi cattāri ariyasaccāni niddisitabbāni. Pañcanikāye anupaviṭṭhāhi gāthāhi gāthā anuminitabbā, byākaraṇena byākaraṇaṃ. Imāni asādhāraṇāni suttāni.

Tesaṃ imā uddānagāthā

Yamekarattiṃ paṭhamaṃ, aṭṭha dānūpapattiyo;
Pañca pubbanimittāni, khīṇamacchaṃva pallalaṃ.

Sāmaṃ tena kuto rāja, tayo devā gilānakā;
Yathāpi kumbhakārassa, yathā nadidakappanaṃ.

Idha socati pecca socati, tīṇi duccaritāni ca;
Kāmesu giddhā pasutā, yāva tisso vipattiyo.

Sataṃ āsi [satamāyu (sī.), satadhātu (pī.)] ayosaṅkū, pariḷāho mahattaro;
Saṅkappehi pareto so, tattha tapaniyehi ca.

Kammārānaṃ yathā ukkā, tayo aggī pakāsitā;
Ayato malamuppannaṃ, abbhakkhānaṃ tathāgate.

Tividhaṃ devānusāsanti, supinena saṅgamo yathā;
Tisso ceva māradhītā, sallaviddhova ruppati.

Cakkhu sotañca ghānañca, pañcakkhandhā pakāsitā;
Appaṃ vata jīvitaṃ idaṃ, ayyikā me mahallikā.

Sabbe sattā marissanti, upapatti cuticayaṃ;
Kāmesu sattā pasutā, āsavehi catūhi ca.

Yamhi na māyā vasati, dvemā cetovimuttiyo;
Eseva maggo natthañño, bojjhaṅgā ca sudesitā.

Atthaṅgatassa na pamāṇamatthi, godhiko parinibbuto;
Ye dhammā hetuppabhavā, saṃyojanānupassino.
Imā dasa tesaṃ uddānagāthā.

10. Tatthimāni sādhāraṇāni suttāni yesu suttesu sādhāraṇāni saccāni desitāni anulomampi paṭilomampi vomissakampi. Tattha ayaṃ ādi.

Avijjāya nivuto loko, [ajitāti bhagavā]
Vivicchā pamādā nappakāsati;
Jappābhilepanaṃ [jappānulepanaṃ (ka.) passa su. ni. 1039] brūmi, dukkhamassa mahabbhayaṃ.

Tattha yā avijjā ca vivicchā ca, ayaṃ samudayo. Yaṃ mahabbhayaṃ, idaṃ dukkhaṃ. Imāni dve saccāni – dukkhañca samudayo ca. ‘‘Saṃyojanaṃ saṃyojaniyā ca dhammā’’ti saṃyuttake cittasaṃyuttakesu byākaraṇaṃ. Tattha yaṃ saṃyojanaṃ, ayaṃ samudayo. Ye saṃyojaniyā dhammā, idaṃ dukkhaṃ. Imāni dve saccāni – dukkhañca samudayo ca.

Tattha katamaṃ dukkhañca nirodho ca?

Ucchinnabhavataṇhassa, netticchinnassa [santacittassa (su. ni. 751)] bhikkhuno;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.

Yaṃ cittaṃ, idaṃ dukkhaṃ. Yo bhavataṇhāya upacchedo, ayaṃ dukkhanirodho. Vikkhīṇo

jātisaṃsāro, natthi dāni punabbhavoti niddeso. Imāni dve saccāni – dukkhañca nirodho ca. Dvemā, bhikkhave, vimuttiyo; rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti. Yaṃ cittaṃ, idaṃ dukkhaṃ. Yā vimutti, ayaṃ nirodho. Imāni dve saccāni – dukkhañca nirodho ca.

Tattha katamaṃ dukkhañca maggo ca?

Kumbhūpamaṃ [dha. pa. 40] kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.

Tattha yañca kumbhūpamo kāyo yañca nagarūpamaṃ cittaṃ, idaṃ dukkhaṃ. Yaṃ paññāvudhena māraṃ yodhethāti ayaṃ maggo. Imāni dve saccāni. Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahitabbaṃ. Yā saṃyojanā, ayaṃ maggo. Ye te dhammā anattaniyā pahātabbā, rūpaṃ yāva viññāṇaṃ, idaṃ dukkhañca maggo ca.

Tattha katamaṃ dukkhañca samudayo ca nirodho ca?

Ye keci sokā paridevitā vā, dukkhā ca [dukkhañca (pī. ka.) passa udā. 70] lokasmimanekarūpā;
Piyaṃ paṭiccappabhavanti ete, piye asante na bhavanti ete.

Ye sokaparidevā, yaṃ ca anekarūpaṃ dukkhaṃ, yaṃ pemato bhavati, idaṃ dukkhaṃ. Yaṃ pemaṃ, ayaṃ samudayo. Yo tattha chandarāgavinayo piyassa akiriyā, ayaṃ nirodho. Imāni tīṇi saccāni. Timbaruko paribbājako pacceti ‘‘sayaṃkataṃ paraṃkata’’nti. Yathesā vīmaṃsā, idaṃ dukkhaṃ. Yā ete dve ante anupagamma majjhimā paṭipadā avijjāpaccayā saṅkhārā yāva jātipaccayā jarāmaraṇaṃ, idampi dukkhañca samudayo ca. Viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā bhavo jāti jarāmaraṇaṃ, idaṃ dukkhaṃ. Avijjā saṅkhārā taṇhā upādānaṃ, ayaṃ samudayo. Iti idaṃ sayaṃkataṃ vīmaṃseyyāti [vīmaṃsīyati (pī. ka.)] yañca paṭiccasamuppāde dukkhaṃ, idaṃ eso samudayo niddiṭṭho. Avijjānirodhā saṅkhāranirodho ca yāva ca jarāmaraṇanirodhoti ayaṃ nirodho. Imāni tīṇi saccāni dukkhañca samudayo ca nirodho ca.

11. Tattha katamaṃ dukkhañca samudayo ca maggo ca?

‘‘Yo dukkhamaddakkhi [saṃ. ni. 1.157] yatonidānaṃ, kāmesu so jantu kathaṃ nameyya;
Kāmā hi loke saṅgāti ñatvā, tesaṃ satīmā vinayāya sikkhe’’ti.

Yo dukkhamaddakkhi, idaṃ dukkhaṃ. Yato bhavati, ayaṃ samudayo. Sandiṭṭhaṃ yato bhavati yāva tassa vinayāya sikkhā, ayaṃ maggo. Imāni tīṇi saccāni.

Ekādasaṅguttaresu gopālakopamasuttaṃ.

Tattha yāva rūpasaññuttā yañca saḷāyatanaṃ yathā vaṇaṃ paṭicchādeti yañca titthaṃ yathā ca labhati dhammūpasañhitaṃ uḷāraṃ pītipāmojjaṃ catubbidhaṃ ca attabhāvato ca vatthu, idaṃ dukkhaṃ. Yāva āsāṭikaṃ hāretā [sāṭetā (sī. pī.) passa aṅguttaranikāye] hoti, ayaṃ samudayo. Rūpasaññuttā āsāṭakaharaṇaṃ [āsāṭikasāṭanā (pī.)] vaṇapaṭicchādanaṃ vīthiññutā gocarakusalañca, ayaṃ maggo. Avasesā dhammā atthi hetū atthi paccayā atthi nissayā sāvasesadohitā anekapūjā ca kalyāṇamittatappaccayā dhammā vīthiññutā ca hetu, imāni tīṇi saccāni.

Tattha katamaṃ dukkhañca maggo ca nirodho ca?

Sati kāyagatā upaṭṭhitā, chasu phassāyatanesu saṃvuto [saṃvaro (pī. ka.) passa udā. 25];
Satataṃ bhikkhu samāhito, jaññā [jāneyya (pī. ka.)] nibbānamattano.

Tattha yā ca kāyagatā sati yañca saḷāyatanaṃ yattha sabbañcetaṃ dukkhaṃ. Yā ca kāyagatā sati yo ca sīlasaṃvaro yo ca samādhi yattha yā sati, ayaṃ paññākkhandho. Sabbampi sīlakkhandho samādhikkhandho, ayaṃ maggo. Evaṃvihārinā ñātabbaṃ nibbānaṃ. Ayaṃ nirodho, imāni tīṇi saccāni. Sīle patiṭṭhāya dve dhammā bhāvetabbā samatho ca vipassanā ca. Tattha yaṃ cittasahajātā dhammā, idaṃ dukkhaṃ. Yo ca samatho yā ca vipassanā, ayaṃ maggo. Rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti, ayaṃ nirodho. Imāni tīṇi saccāni.

Tattha katamo samudayo ca nirodho ca?

Āsā ca pīhā abhinandanā ca, anekadhātūsu sarā patiṭṭhitā;
Aññāṇamūlappabhavā pajappitā, sabbā mayā byantikatā samūlikā.

Aññāṇamūlappabhavāti purimakehi samudayo. Sabbā mayā byantikatā samūlikāti nirodho. Imāni dve saccāni. Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā vitthārena kātabbaṃ. Ariyassa sīlassa samādhino paññāya vimuttiyā. Tattha yo imesaṃ catunnaṃ dhammānaṃ ananubodhā appaṭivedhā, ayaṃ samudayo. Paṭivedho bhavanettiyā, ayaṃ nirodho. Ayaṃ samudayo ca nirodho ca.

Tattha katamo samudayo ca maggo ca?

Yāni [su. ni. 1041] sotāni lokasmiṃ, [ajitāti bhagavā]
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhīyare.

Yāni sotānīti ayaṃ samudayo. Yā ca paññā yā ca sati nivāraṇaṃ pidhānañca, ayaṃ maggo. Imāni dve saccāni. Sañcetaniyaṃ suttaṃ daḷhanemiyānākāro chahi māsehi niddiṭṭho. Tattha yaṃ kāyaṃ kāyakammaṃ savaṅkaṃ sadosaṃ sakasāvaṃ yā savaṅkatā sadosatā sakasāvatā, ayaṃ samudayo. Evaṃ vacīkammaṃ manokammaṃ avaṅkaṃ adosaṃ akasāvaṃ, yā avaṅkatā adosatā akasāvatā, ayaṃ maggo. Evaṃ vacīkammaṃ manokammaṃ. Imāni dve saccāni samudayo ca maggo ca.

Tattha katamo samudayo ca nirodho ca maggo ca?

‘‘Nissitassa calitaṃ, anissitassa calitaṃ natthi, calite asati passaddhi, passaddhiyā sati nati na hoti, natiyā asati [asatiyā (pī.) passa udā. 74] āgatigati na hoti, āgatigatiyā asati cutūpapāto na hoti, cutūpapāte asati nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā’’ti.

Tattha dve nissayā, ayaṃ samudayo. Yo ca anissayo, yā ca anati, ayaṃ maggo. Yā āgatigati na hoti cutūpapāto ca yo esevanto dukkhassāti, ayaṃ nirodho. Imāni tīṇi saccāni. Anupaṭṭhitakāyagatā sati… pe… yaṃ vimuttiñāṇadassanaṃ, ayaṃ samudayo. Ekārasaupanissayā vimuttiyo yāva upanissayaupasampadā upaṭṭhitakāyagatāsatissa viharati. Sīlasaṃvaro sosāniyo hoti, yañca vimuttiñāṇadassanaṃ, ayaṃ maggo. Yā ca vimutti, ayaṃ nirodho. Imāni tīṇi saccāni. Samudayo ca nirodho ca maggo ca.

12. Tattha katamo nirodho ca maggo ca?

Sayaṃ katena saccena, tena attanā abhinibbānagato vitiṇṇakaṅkho;
Vibhavañca ñatvā lokasmiṃ, tāva khīṇapunabbhavo sa bhikkhu.

Yaṃ saccena, ayaṃ maggo. Yaṃ khīṇapunabbhavo, ayaṃ nirodho. Imāni dve saccāni. Pañca vimuttāyatanāni satthā vā dhammaṃ desesi aññataro vā viññū sabrahmacārīti vitthārena kātabbā. Tassa atthappaṭisaṃvedissa pāmojjaṃ jāyati, pamuditassa pīti jāyati, yāva nibbindanto virajjati, ayaṃ maggo. Yā vimutti, ayaṃ nirodho. Evaṃ pañca vimuttāyatanāni vitthārena. Imāni dve saccāni nirodho ca maggo

ca.

Imāni sādhāraṇāni suttāni. Imehi sādhāraṇehi suttehi yathānikkhittehi paṭivedhato ca lakkhaṇato ca otāretvā aññāni suttāni niddisitabbāni aparihāyantena. Gāthāhi gāthā anuminitabbā, byākaraṇehi byākaraṇaṃ. Ime ca sādhāraṇā dasa parivaḍḍhakā eko ca catukko niddeso sādhāraṇo. Ayañca pakiṇṇakaniddeso. Ekaṃ pañca cha ca savekadeso sabbaṃ. Ime dve parivajjanā purimakā ca dasa. Ime dvādasa parivaḍḍhakā saccāni. Ettāvatā sabbaṃ suttaṃ natthi, taṃ byākaraṇaṃ vā gāthā viya. Imehi dvādasahi parivaḍḍhakehi na otarituṃ appamattena pariyesitvā niddisitabbā.

Tatthāyaṃ saṅkhepo. Sabbaṃ dukkhaṃ sattahi padehi samosaraṇaṃ gacchati. Katarehi sattahi? Appiyasampayogo ca piyavippayogo ca, imehi dvīhi padehi sabbaṃ dukkhaṃ niddisitabbaṃ. Tassa dve nissayā – kāyo ca cittañca. Tena vuccati ‘‘kāyikaṃ dukkhaṃ cetasikañce’’ti, natthi taṃ dukkhaṃ na kāyikaṃ vā na cetasikaṃ, sabbaṃ dukkhaṃ dvīhi dukkhehi niddisitabbaṃ kāyikena ca cetasikena ca. Tīhi dukkhatāhi saṅgahitaṃ dukkhadukkhatāya saṅkhāradukkhatāya vipariṇāmadukkhatāya. Iti taṃ sabbaṃ dukkhaṃ tīhi dukkhatāhi saṅgahitaṃ. Iti idañca dukkhaṃ tividhaṃ. Duvidhaṃ dukkhaṃ kāyikañca cetasikañca. Duvidhaṃ appiyasampayogo ca piyavippayogo ca. Idaṃ sattavidhaṃ dukkhaṃ.

Tattha tividho samudayo acatuttho apañcamo. Katamo tividho? Taṇhā ca diṭṭhi ca kammaṃ. Tattha taṇhā ca bhavasamudayo kammaṃ. Tathā [tattha (pī.)] nibbattassa hīnapaṇītatā [hīnapaṇītatāya (pī.)], ayaṃ samudayo. Iti yāpi bhavagatīsu hīnatā ca paṇītatā ca, yāpi tīhi dukkhatāhi saṅgahitā, yopi dvīhi mūlehi samudānīto avijjāya nivutassa bhavataṇhāsaṃyuttassa saviññāṇako kāyo, sopi tīhi dukkhatāhi saṅgahito.

Tathā vipallāsato diṭṭhibhavagantabbā. Sā sattavidhā niddisitabbā. Eko vipallāso tīṇi niddisīyati, cattāri vipallāsavatthūni. Tattha katamo eko vipallāso? Yo viparītaggāho paṭikkhepena, otaraṇaṃ yathā ‘‘anicce nicca’’miti viparītaṃ gaṇhāti. Evaṃ cattāro vipallāsā. Ayameko vipallāsīyati saññā cittaṃ diṭṭhi. Katamāni cattāri vipallāsavatthūni? Kāyo vedanā cittaṃ dhammā. Evaṃ vipallāsagatassa akusalañca pavaḍḍheti. Tattha saññāvipallāso dosaṃ akusalamūlaṃ pavaḍḍheti. Cittavipallāso lobhaṃ akusalamūlaṃ pavaḍḍheti. Diṭṭhivipallāso mohaṃ akusalamūlaṃ pavaḍḍheti. Tattha dosassa akusalamūlassa tīṇi micchattāni phalaṃ – micchāvācā micchākammanto micchāājīvo; lobhassa akusalamūlassa tīṇi micchattāni phalaṃ – micchāsaṅkappo micchāvāyāmo micchāsamādhi; mohassa akusalamūlassa dve micchattāni phalaṃ – micchādiṭṭhi ca micchāsati ca. Evaṃ akusalaṃ sahetu sappaccayaṃ vipallāsā ca paccayo, akusalamūlāni sahetū eteyeva paṭipakkhena anūnā anadhikā dvīhi paccayehi niddisitabbā. Nirodhe ca magge ca vipallāsamupādāya parato [parito (pī.)] paṭipakkhena catasso.

Tatthimā uddānagāthā

Avijjāya nivuto loko, cittaṃ saṃyojanampi;
Sā pacchinnabhavataṇhā, dvemā ceva vimuttiyo.

Kumbhūpamaṃ kāyamimaṃ, yaṃ na tumhākaṃ taṃ pajaha [jahā (pī. ka.)];
Ye keci sokaparidevā, timbaruko ca sayaṃkataṃ.

Dukkhaṃ diṭṭhi ca uppannaṃ, yañca gopālakopamaṃ;
Sati kāyagatā māhu, samatho ca vipassanā.

Āsā pihā ca abhinandanā ca, catunnamananubodhanā;
Yāni sotāni lokasmiṃ, daḷhaṃ nemiyānākāro.

Yaṃ nissitassa calitaṃ, anupaṭṭhitakāyagatāsati;

Sayaṃ katena saccena, vimuttāyatanehi ca.

Peṭakopadese mahākaccāyanena bhāsite paṭhamabhūmi ariyasaccappakāsanā nātaṃ jīvatā bhagavatā mādisena samuddanena tathāgatenāti.

2. Sāsanapaṭṭhānadutiyabhūmi

13. Tattha katamaṃ sāsanappaṭṭhānaṃ? Saṃkilesabhāgiyaṃ suttaṃ, vāsanā bhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca, saṃkilesabhāgiyañca nibbedhabhāgiyañca, saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca, vāsanābhāgiyañca nibbedhabhāgiyañca. Āṇatti, phalaṃ, upāyo, āṇatti ca phalañca, phalañca upāyo ca, āṇatti ca phalañca upāyo ca. Assādo, ādīnavo, nissaraṇaṃ, assādo ca ādīnavo ca, assādo ca nissaraṇañca, ādīnavo ca nissaraṇañca, assādo ca ādīnavo ca nissaraṇañca. Lokikaṃ, lokuttaraṃ, lokikañca lokuttarañca. Kammaṃ, vipāko, kammañca vipāko ca. Niddiṭṭhaṃ, aniddiṭṭhaṃ, niddiṭṭhañca aniddiṭṭhañca. Ñāṇaṃ, ñeyyaṃ, ñāṇañca ñeyyañca. Dassanaṃ, bhāvanā, dassanañca bhāvanā ca. Vipākakammaṃ, na vipākakammaṃ, nevavipākanavipākakammaṃ. Sakavacanaṃ, paravacanaṃ, sakavacanañca paravacanañca. Sattādhiṭṭhānaṃ, dhammādhiṭṭhānaṃ, sattādhiṭṭhānañca dhammādhiṭṭhānañca. Thavo, sakavacanādhiṭṭhānaṃ, paravacanādhiṭṭhānaṃ, sakavacanādhiṭṭhānañca paravacanādhiṭṭhānañca. Kiriyaṃ, phalaṃ, kiriyañca phalañca. Anuññātaṃ, paṭikkhittaṃ, anuññātañca paṭikkhittañca. Imāni cha paṭikkhittāni.

14. Tattha katamaṃ saṃkilesabhāgiyaṃ suttaṃ?

Kāmandhā jālasañchannā, taṇhāchadanachāditā;
Pamattabandhunā baddhā, macchāva kumināmukhe;
Jarāmaraṇamanventi, vaccho khīrapakova [khīrūpakova (ka.) passa udā. 64] mātaraṃ.

Pañcime, bhikkhave, nīvaraṇā.

Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī.

Saṃyuttake suttaṃ.

Mahānāmassa sakkassa idaṃ bhagavā sakyānaṃ kapilavatthumhi nagare nayavitthārena saddhāsīlaparibhāvitaṃ suttaṃ bhāvaññena paribhāvitaṃ taṃ nāma pacchime kāle.

Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho [udā. 61] sabbadhi vippamutto, ayaṃ ahasmīti anānupassī;
Evaṃ vimutto udatāri oghaṃ, atiṇṇapubbaṃ apunabbhavāya.

Sīlāni nu kho bhavanti kimatthiyāni ānando pucchati satthāraṃ.

Tattha katamaṃ asekkhabhāgiyaṃ suttaṃ?

‘‘Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati;

Virattaṃ rajanīyesu, kopaneyye [kopanīye (ka.) passa udā. 34] na kuppati;
Yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkhamessatī''ti.

Sāriputto nāma bhagavā theraññataro so maṃ āsajja appaṭinissajja cārikaṃ pakkamati, sāriputtassa byākaraṇaṃ kātabbaṃ. Yassa nūna bhagavā kāyagatā sati abhāvitā assa abahulīkatā vitthārena kātabbaṃ.

15. Tattha katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca?

Channamativassati [udā. 45], vivaṭaṃ nātivassati;
Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.

Channamativassatīti saṃkileso. Vivaṭaṃ nātivassatīti vāsanā. Tamo tamaparāyanoti vitthārena. Tattha yo ca tamo yo ca tamaparāyano, ayaṃ saṃkileso. Yo ca joti yo ca jotiparāyano, ayaṃ vāsanā.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ?

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca [dārujaṃ pabbajañca (pī.) dha. pa. 345; saṃ. ni. 1.121];
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadā puttesu dāresu ca yā apekkhā, ayaṃ saṃkileso. Etampi chetvā paribbajanti dhīrā anapekkhino sabbakāme pahāyāti, ayaṃ nibbedho. Yaṃ cetayitaṃ pakappitaṃ yā ca nāmarūpassa avakkanti hoti. Imehi catūhi padehi saṃkileso. Pacchimakehi catūhi nibbedho.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ?

Ayaṃ loko santāpajāto, phassapareto rogaṃ [rodaṃ (pī.) passa udā. 30] vadati attato;
Yena yena hi maññanti, tato taṃ hoti aññathā.

Aññathābhāvī bhavasatto loko, bhavapareto bhavamevābhinandati;
Yadabhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ;
Bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkhamāhaṃsu, sabbete ''avippamuttā bhavasmā''ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇamāhaṃsu, sabbete ''anissaṭā bhavasmā''ti vadāmi. Upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, sabbupādānakkhayā natthi dukkhassa sambhavo, lokamimaṃ passa, puthū avijjāya paretā bhūtā bhūtaratā bhavā aparimuttā. Ye hi keci bhavā sabbadhi sabbatthatāya sabbete bhavā aniccā dukkhā vipariṇāmadhammāti.

''Evametaṃ yathābhūtaṃ, sammappaññāya passato;
Bhavataṇhā pahīyati, vibhavaṃ nābhinandati;
Sabbaso taṇhānaṃ khayā, asesavirāganirodho nibbānaṃ.

''Tassa nibbutassa bhikkhuno, anupādā punabbhavo na hoti;
Abhibhūto māro vijitasaṅgāmo, upeccagā sabbabhavāni tādī''ti.

Ayaṃ loko santāpajāto yāva dukkhanti yaṃ taṇhā saṃkileso.

Yaṃ punaggahaṇaṃ ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vimokkhamāhaṃsu, sabbete ‘‘avimuttā bhavasmā’’ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇamāhaṃsu ‘‘anissaṭā bhavasmā’’ti vadāmi. Ayaṃ diṭṭhisaṃkileso, taṃ diṭṭhisaṃkileso ca taṇhāsaṃkileso ca, ubhayametaṃ saṃkileso. Yaṃ punaggahaṇaṃ bhavavippahānāya brahmacariyaṃ vussati, yāva sabbaso upādānakkhayā sambhavā, idaṃ nibbedhabhāgiyaṃ. Tassa nibbutassa bhikkhuno yāva upaccagā sabbabhavāni tādīti idaṃ asekkhabhāgiyaṃ. Cattāro puggalā anusotagāmī saṃkileso ṭhitatto ca paṭisotagāmī ca nibbedho. Thale tiṭṭhatīti asekkhabhūmi.

16. Tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ?

‘‘Dadato [udā. 75; dī. ni. 2.197] puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati;
Kusalo ca jahāti pāpakaṃ, rāgadosamohakkhayā sanibbuto’’ti.

‘‘Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatī’’ti vāsanā. ‘‘Kusalo ca jahāti pāpakaṃ, rāgadosamohakkhayā sanibbuto’’ti nibbedho.

Sotānugatesu dhammesu vacasā paricitesu manasānupekkhitesu diṭṭhiyā suppaṭividdhesu pañcānisaṃsā pāṭikaṅkhā. Idhekaccassa bahussutā dhammā honti dhātā apamuṭṭhā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, so yuñjanto ghaṭento vāyamanto diṭṭheva dhamme visesaṃ pappoti. No ce diṭṭheva dhamme visesaṃ pappoti, gilāno pappoti. No ce gilāno pappoti, maraṇakālasamaye pappoti. No ce maraṇakālasamaye pappoti, devabhūto pāpuṇāti. No ce devabhūto pāpuṇāti, tena dhammarāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti.

Tatthāyaṃ diṭṭheva dhamme pāpuṇāti, ayaṃ nibbedho. Yaṃ samparāye paccekabodhiṃ pāpuṇāti, ayaṃ vāsanā. Imāni soḷasa suttāni sabbasāsanaṃ atiggaṇhanto tiṭṭhanti. Imehi soḷasahi suttehi navavidho suttanto vibhatto bhavati. So ca paññavato no duppaññassa, yuttassa no ayuttassa, akammassa vihārissa pakatiyā loke saṃkileso carati. So saṃkileso tividho – taṇhāsaṃkileso diṭṭhisaṃkileso duccaritasaṃkileso. Tato saṃkilesato uṭṭhahanto saṃkileso dhammesu patiṭṭhahati, lokiyesu patiṭṭhahatīti. Tatthākusalo diṭṭhato sace taṃ sīlañca diṭṭhiñca parāmasati, tassa so taṇhāsaṃkileso hoti. Sace panassa evaṃ hoti ‘‘iminâhaṃ sīlena vā vatena vā brahmacariyena vā devo vā bhavissaṃ [bhavissāmi (pī.)] devaññataro vā’’ti yassa hoti micchādiṭṭhi, etassa micchādiṭṭhisaṃkileso bhavati. Sace pana sīle patiṭṭhito aparāmaṭṭhassa hi sīlavataṃ hoti, tassa taṃ sīlavato yoniso gahitaṃ avippaṭisāraṃ janeti yāva vimuttiñāṇadassanaṃ, tañca tassa diṭṭheva dhamme kālaṅkatassa vā tamhiyeva vā pana aparāpariyāyena vā, aññesu khandhesu evaṃ sutaṃ ‘‘sucaritaṃ vāsanāya saṃvattatī’’ti vāsanābhāgiyaṃ suttaṃ vuccati. Tattha sīlesu ṭhitassa vinīvaraṇaṃ cittaṃ, taṃ tato sakkāyadiṭṭhippahānāya bhagavā dhammaṃ deseti. So accantaniṭṭhaṃ nibbānaṃ pāpuṇāti; yadi vā sāsanantare, accantaṃ nibbānaṃ pāpuṇāti, yadi vā ekāsane cha abhiññe. Tattha dve puggalā ariyadhamme pāpuṇanti saddhānusārī ca dhammānusārī ca. Tattha dhammānusārī ugghaṭitaññū, saddhānusārī neyyo. Tattha ugghaṭitaññū duvidho – koci tikkhindriyo koci mudindriyo. Tattha neyyopi duvidho – koci tikkhindriyo koci mudindriyo. Tattha yo ca ugghaṭitaññū mudindriyo, yo ca neyyo tikkhindriyo, ime puggalā asamindriyā honti. Tattha ime puggalā samindriyā parihāyanti ca ugghaṭitaññuto, vipañcitaññū neyyato, ime majjhimā bhūmigatā vipañcitaññū hoti. Ime tayo puggalā.

17. Tattha catutthā pana pañcamā ugghaṭitaññū vipañcitaññū neyyo ca, tattha ugghaṭitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, ekabījī hoti paṭhamo sotāpanno. Tattha vipañcitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, kolaṃkolo ca hoti dutiyo sotāpanno. Tattha neyyo puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, sattakkhattuparamo ca hoti, ayaṃ tatiyo sotāpanno. Ime tayo puggalā indriyavemattatāya sotāpattiphale ṭhitā.

Ugghaṭitaññū ekabījī hoti, vipañcitaññū kolaṃkolo hoti, neyyo sattakkhattuparamo hoti. Idaṃ

nibbedhabhāgiyaṃ suttaṃ. Sace pana taduttari vāyamati, accantaniṭṭhaṃ nibbānaṃ pāpuṇāti. Tattha ugghaṭitaññū puggalo yo tikkhindriyo, te dve puggalā honti – anāgāmiphalaṃ pāpuṇitvā antarāparinibbāyī ca upahaccaparinibbāyī ca. Tattha vipañcitaññū puggalo yo tikkhindriyo, te dve puggalā honti – anāgāmiphalaṃ pāpuṇanti asaṅkhāraparinibbāyī ca sasaṅkhāraparinibbāyī ca. Tattha neyyo anāgāmiphalaṃ pāpuṇanto uddhaṃsoto akaniṭṭhagāmī hoti, ugghaṭitaññū ca vipañcitaññū ca, indriyanānattena ugghaṭitaññū puggalo tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo uddhaṃsoto akaniṭṭhagāmī hoti. Ugghaṭitaññū ca vipañcitaññū ca indriyanānattena ugghaṭitaññū puggalo tikkhindriyo sasaṅkhāraparinibbāyī hoti, tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo upahaccaparinibbāyī hoti. Vipañcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti, vipañcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo upahaccaparinibbāyī hoti, vipañcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti. Vipañcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo uddhaṃsoto akaniṭṭhagāmī hoti. Iti pañca anāgāmino, chaṭṭho sakadāgāmī, tayo ca sotāpannāti ime nava sekkhā.

Tattha ugghaṭitaññū puggalo tikkhindriyo arahattaṃ pāpuṇanto dve puggalā honti ubhatobhāgavimutto paññāvimutto ca. Tattha ugghaṭitaññū puggalo mudindriyo arahattaṃ pāpuṇanto dve puggalā honti, ṭhitakappī [ṭhitakappi (pī. ka.) passa pu. pa. 17] ca paṭivedhanabhāvo puggalo ca tikkhindriyo so arahattaṃ pāpuṇanto dve puggalā honti cetanābhabbo ca rakkhaṇābhabbo ca. Tattha vipañcitaññū mudindriyo arahattaṃ pāpuṇanto dve puggalā honti, sace ceteti na parinibbāyī, no ce ceteti parinibbāyīti. Sace anurakkhati na parinibbāyī, no ce anurakkhati parinibbāyīti. Tattha neyyo puggalo bhāvanānuyogamanuyutto parihānadhammo hoti kammaniyato vā samasīsi vā, ime nava arahanto idaṃ catubbidhaṃ suttaṃ saṃkilesabhāgiyaṃ asekkhabhāgiyaṃ. Imesu puggalesu tathāgatassa dasavidhaṃ balaṃ pavattati.

18. Katamaṃ dasavidhaṃ? Idha buddhānaṃ bhagavantānaṃ appavattite dhammacakke mahesakkhā devaputtā yācanāya abhiyātā [atiyātā (pī. ka.)] honti ‘‘desetu sugato dhamma’’nti. So anuttarena buddhacakkhunā volokento addasāsi sattānaṃ tayo rāsīnaṃ sammattaniyato micchattaniyato aniyato. Tattha sammattaniyato rāsi micchāsatiṃ āpajjeyyāti netaṃ ṭhānaṃ vijjati, asatthuko parinibbāyeyyāti netaṃ ṭhānaṃ vijjati, samāpattiṃ āpajjeyyāti ṭhānametaṃ vijjati. Tattha micchattaniyato rāsi ariyasamāpattiṃ paṭipajjissatīti netaṃ ṭhānaṃ vijjati, anariyamicchāpaṭipattiṃ paṭipajjissatīti ṭhānametaṃ vijjati. Tattha aniyato rāsi sammāpaṭipajjamānaṃ sammattaniyatarāsiṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamāno sammattaniyatarāsiṃ gamissatīti netaṃ ṭhānaṃ vijjati. Sammāpaṭipajjamānaṃ sammattaniyatarāsiṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamānaṃ micchattaniyatarāsiṃ gamissatīti ṭhānametaṃ vijjati. Ime tayo anuttarena buddhacakkhunā volokentassa sammāsambuddhassa me sato ime dhammā anabhisambuddhāti ettavatā maṃ koci sahadhammena paṭicodissatīti netaṃ ṭhānaṃ vijjati, vītarāgassa te paṭijānato akhīṇāsavatāya sahadhammena koci paṭicodissatīti netaṃ ṭhānaṃ vijjati. Yato pana imassa aniyatassa rāsissa dhammadesanā, sā na dissati takkarassa sammādukkhakkhayāyāti netaṃ ṭhānaṃ vijjati, tathā ovadito yaṃ pana me aniyatarāsi sāvako pubbenāparaṃ visesaṃ na sacchikarissatīti netaṃ ṭhānaṃ vijjati.

19. Yaṃ kho muni nānappakārassa nānāniruttiyo devanāgayakkhānaṃ dameti dhamme vavatthānena vatvā kāraṇato aññaṃ pāraṃ gamissatīti netaṃ ṭhānaṃ vijjati. Dhammapaṭisambhidā. Yato panimā niruttito satta satta niruttiyo nābhisambhuneyyāti netaṃ ṭhānaṃ vijjati. Niruttipaṭisambhidā. Nirutti kho pana abhisamaggaratānaṃ sāvakānaṃ tamatthamaviññāpayeti netaṃ ṭhānaṃ vijjati. Atthapaṭisambhidā. Mahesakkhā devaputtā upasaṅkamitvā pañhe pucchiṃsu. Kāyikena vā mānasikena vā paripīḷitassa hatthakuṇīti vā pāde vā khañje dandhassa [dantassa (pī. ka.)] so attho na paribhājiyatīti netaṃ ṭhānaṃ vijjati. Paṭibhānapaṭisambhidā. Yamhi taṃ tesaṃ hoti tamhi asantaṃ bhavatīti netaṃ ṭhānaṃ vijjati. Yaṃ hi nāsaṃ tesaṃ na bhavati, tamhi nāsaṃ tesaṃ bhavissatīti netaṃ ṭhānaṃ vijjati. Evaṃ samudayassa nirodhāya dasa akusalakammapathā. Māro vā indo vā brahmā vā tathāgato vā cakkavattī vā so vata nāma mātugāmo bhavissatīti netaṃ ṭhānaṃ vijjati, puriso assa rājā cakkavattī sakko devānamindo bhavissatīti ṭhānametaṃ vijjati. Itissa evarūpaṃ balaṃ evarūpaṃ ñāṇaṃ,

idaṃ vuccati ṭhānāṭṭhānañāṇaṃ paṭhamaṃ tathāgatabalaṃ taṃ niddisitabbaṃ. Tīhi rāsīhi catūhi vesārajjehi catūhi paṭisambhidāhi paṭiccasamuppādassa pavattiyaṃ nivattiyaṃ bhāgiyañca. Kusalaṃ kusalavipākesu ca upapajjati yañca itthipurisānaṃ. Idaṃ paṭhamaṃ balaṃ tathāgato evaṃ jānāti.

Yesaṃ pana sammattaniyato rāsi, nāyaṃ sabbatthagāminī paṭipadā, nibbānagāminīyevāyaṃ paṭipadā. Tattha siyā micchattaniyato rāsi, esāpi na sabbatthagāminī paṭipadā. Sakkāyasamudayagāminīyevāyaṃ paṭipadā hotu, ayaṃ tattha tattha paṭipattiyā ṭhito gacchati nibbānaṃ, gacchati apāyaṃ, gacchati devamanussassa. Yaṃ yaṃ vā paṭipadaṃ paṭipajjeyya sabbattha gaccheyya, ayaṃ sabbatthagāminī paṭipadā. Yaṃ ettha ñāṇaṃ yathābhūtaṃ, idaṃ vuccati sabbatthagāminī paṭipadāñāṇaṃ dutiyaṃ tathāgatabalaṃ.

Sā kho panāyaṃ sabbatthagāminī paṭipadā nānādhimuttā keci kāmesu keci dukkarakāriyaṃ keci attakilamathānuyogamanuyuttā keci saṃsārena suddhiṃ paccenti keci anajjābhāvanāti. Tena tena caritena vinibandhānaṃ sattānaṃ yaṃ ñāṇaṃ yathābhūtaṃ nānāgataṃ lokassa anekādhimuttagataṃ yathābhūtaṃ pajānāti. Idaṃ tatiyaṃ tathāgatabalaṃ.

Tattha sattānaṃ adhimuttā bhavanti āsevanti bhāventi bahulīkaronti. Tesaṃ kammupasayānaṃ tadādhimuttānaṃ. Sā ceva dhātu saṃvahati. Katarā panesā dhātu nekkhammadhātu baladhātu kāci sampatti kāci micchattañca dhātu adhimuttā bhavanti. Aññatarā uttari na samanupassanti. Te tadevaṭṭhānaṃ mayā jarāmaraṇassa abhinivissa voharanti ‘‘idameva saccaṃ moghamañña’’nti. Yathā bhagavā sakkassa devānamindassa bhāsitaṃ. Yaṃ tattha yathābhūtaṃ ñāṇaṃ. Idaṃ vuccati catutthaṃ tathāgatabalaṃ.

Tattha yaṃyeva dhātu [yaṃ yadeva dhātuṃ (ka.)] seṭṭhanti taṃ taṃ kāyena ca vācāya ca ārambhanti cetasiko. Ārambho cetanā kammaṃ kāyikā vācasikā ārambho cetasikattā kammantaraṃ tathāgato evaṃ pajānāti ‘‘iminā sattena evaṃ dhātukena evarūpaṃ kammaṃ kataṃ, taṃ atītamaddhānaṃ iminā hetunā tassa evarūpo vipāko vipaccati etarahi vipaccissati vā anāgatamaddhāna’’nti. Evaṃ paccuppannamaddhānaṃ pajānāti ‘‘ayaṃ puggalo evaṃdhātuko idaṃ kammaṃ karoti’’. Taṇhāya ca diṭṭhiyā ca iminā hetunā na tassa vipāko diṭṭheyeva dhamme nibbattissati, upapajje vā’’ti aparamhi vā pariyāye evaṃ pajānāti ‘‘ayaṃ puggalo evarūpaṃ kammaṃ karissati anāgatamaddhānaṃ, iminā hetunā tassa evarūpo vipāko nibbattissati, iminā hetunā yāni cattāri kammaṭṭhānāni idaṃ kammaṭṭhānaṃ paccuppannasukhaṃ āyatiṃ ca sukhavipākaṃ’’ …pe… iti ayaṃ atītānāgatapaccuppannānaṃ kammasamādānānaṃ hetuso ṭhānaso vipākavemattataṃ pajānāti uccāvacā hīnapaṇītatā, idaṃ vuccati kammavipākañāṇaṃ pañcamaṃ tathāgatabalaṃ.

Tathā sattā yaṃ vā kammasamādānaṃ samādiyantā tattha evaṃ pajānāti imassa puggalassa kammādhimuttassa rāgacaritassa nekkhammadhātūnaṃ pāripūriṃ gacchanti, tassa rāgānugate suññamānassa paṭhamaṃ jhānaṃ saṃkilissati, sace puna uttari vāyāmato jhānavodānagate mānase visesabhāgiyaṃ paṭipadaṃ anuyuñjiyati. Tassa hi jhānabhāgiyaṃyeva paṭhamajjhāne ṭhitassa dutiyaṃ jhānaṃ vodānaṃ gacchati, tatiyañca jhānaṃ samāpajjitukāmassa somanassindriyaṃ cittaṃ pariyādāya tiṭṭhati, tassa sā pīti avisesabhāgiyaṃ tatiyaṃ jhānaṃ ādissa tiṭṭhati. Sace tassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tathāgatassa catutthajjhānaṃ vodānaṃ gacchatiyeva, catutthassa jhānassa hānabhāgiyā dhammā, te ca dhammā yattha pajāyanti yehi catutthajjhānaṃ vodānaṃ dissati. Evaṃ ajjhāsayasamāpattiyā yā catasso samāpattiyo tīṇi vimokkhamukhāni aṭṭha vimokkhajhānānīti cattāri jhānāni vimokkhāti. Aṭṭha ca vimokkhā tīṇi ca vimokkhamukhāni. Samādhīti cattāro samādhī – chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhīti. Samāpattiyo catasso ajjhāsayasamāpattiyo iti imesaṃ jhānānaṃ vimokkhasamāpattīti evarūpo saṃkileso rāgacaritassa puggalassa. Evaṃ dosacaritassa. Mohacaritassa. Rāgacaritassa puggalassa evarūpaṃ vodānaṃ iti yaṃ ettha ñāṇaṃ yathābhūtaṃ asādhāraṇaṃ sabbasattehi. Idaṃ vuccati chaṭṭhaṃ tathāgatabalaṃ.

Tattha tathāgato evaṃ pajānāti lokikā dhammā lokuttarā dhammā bhāvanābhāgiyaṃ indriyaṃ

nāmaṃ labhanti. Ādhipateyyabhūmiṃ upādāya balaṃ nāmaṃ labhanti thāmagataṃ mano manindriyaṃ taṃ upādāya. Vīriyaṃ nāmaṃ labhanti ārambhadhātuṃ upādāya. Itissa deva evarūpaṃ ñāṇaṃ imehi ca dhammehi ime puggalā samannāgatātipi dhammadesanaṃ akāsi. Ākārato ca vokārato ca āsayajjhāsayassa adhimuttisamannāgatānaṃ. Idaṃ vuccati parasattānaṃ parapuggalānaṃ indriyabalavīriyavemattataṃ ñāṇaṃ sattamaṃ tathāgatabalaṃ.

Tattha ca tathāgato lokādīsu ca bhūmīsu saṃyojanānañca sekkhānaṃ dvīhi balehi gatiṃ pajānāti, pubbenivāsānussatiyā atīte saṃsāre etarahi ca paccuppanne dibbacakkhunā cutūpapātaṃ iti imāni dve balāni dibbacakkhuto abhinīhitāni. So atītamaddhānaṃ dibbassa cakkhuno gocaro so etarahi sati gocaro iti attano ca paresaṃ ca pubbenivāsañāṇaṃ anekavidhaṃ nānappakārakaṃ paccuppannamaddhānaṃ dibbena cakkhunā imāni dve tathāgatabalāni, aṭṭhamaṃ pubbenivāso, navamaṃ dibbacakkhu.

Puna caparaṃ tathāgato ariyapuggalānaṃ jhānaṃ vodānaṃ nibbedhabhāgiyaṃ pajānāti ayaṃ puggalo iminā maggena imāya paṭipadāya āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sacchikatvā upasampajja viharatīti iti attano ca āsavānaṃ khayaṃ ñāṇaṃ diṭṭhekaṭṭhānaṃ catubhūmimupādāya yāva navannaṃ arahantānaṃ āsavakkhayo odhiso sekkhānaṃ anodhiso arahantānaṃ. Tattha cetovimutti dvīhi āsavehi anāsavā kāmāsavena ca bhavāsavena ca, paññāvimutti dvīhi āsavehi anāsavā diṭṭhāsavena ca avijjāsavena ca, imāsaṃ dvinnaṃ vimuttīnaṃ yathābhūtaṃ ñāṇaṃ, idaṃ vuccati āsavakkhaye ñāṇaṃ. Dasamaṃ tathāgatabalaṃ.

20. Imesu dasasu balesu ṭhito tathāgato pañcavidhaṃ sāsanaṃ deseti saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ dassanabhāgiyaṃ bhāvanābhāgiyaṃ asekkhabhāgiyaṃ. Tattha yo taṇhāsaṃkileso, imassa alobho nissaraṇaṃ. Yo diṭṭhisaṃkileso, imassa amoho nissaraṇaṃ. Yo duccaritasaṃkileso, imassa tīṇi kusalāni nissaraṇaṃ. Kiṃ nidānaṃ? Tīṇi imāni [tīṇi hi imāni (pī.)] manoduccaritāni – abhijjhā byāpādo micchādiṭṭhi. Tattha abhijjhā manoduccaritaṃ kāyakammaṃ upaṭṭhapeti, adinnādānaṃ sabbañca tadupanibbaddhaṃ vācākammaṃ upaṭṭhapeti, musāvādañca sabbavitathaṃ sabbaṃ vācamabhāvaṃ sabbamakkhaṃ palāsaṃ abhijjhā akusalamūlanti, sucarite sucaritaṃ musāvādā adinnādānā abhijjhāya cetanā, tattha byāpādo manoduccaritaṃ kāyakammaṃ upaṭṭhapeti, pāṇātipātaṃ sabbañca metaṃ ākaḍḍhanaṃ parikaḍḍhanaṃ nibbaddhaṃ rocanaṃ vācākammaṃ upaṭṭhapeti, pisuṇavācaṃ pharusavācaṃ micchādiṭṭhi manoduccaritañca abhijjhaṃ byāpādaṃ micchādiṭṭhiṃ payojeti, tassa yo koci micchādiṭṭhi cāgo rāgajo vā dosajo vā sabbaso micchādiṭṭhi sambhūto iminā kāraṇena micchādiṭṭhiṃ upaṭṭhapeti, kāmesumicchācāraṃ vacīkammaṃ upaṭṭhapeti samphappalāpaṃ. Imāni tīṇi duccaritāni akusalamūlāni.

Yā abhijjhā, so lobho. Yo byāpādo, so doso. Yā micchādiṭṭhi, so moho. Tāni aṭṭha micchattāni upaṭṭhapenti. Tesu gahitesu tīsu akusalamūlesu dasavidhaṃ akusalamūlaṃ pāripūriṃ gacchati, tassa tividhassa duccaritasaṃkilesassa vāsanābhāgiyañca suttaṃ nissaraṇaṃ. Tattha yo bahusito niddeso yathā lobho doso mohopi, tattha asituṃ ettha lobho ussado tena kāraṇena tesu vā dhammesu lobho paññapiyati. Tatthāyaṃ moho akusalaṃ moho ayaṃ avijjā, sā catubbidhā rūpe abhiniviṭṭhā, rūpaṃ attato samanupassati, avijjāgato rūpavantaṃ attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tattha katamaṃ padaṃ sakkāyadiṭṭhiyā ucchedaṃ vadati ‘‘taṃ jīvaṃ taṃ sarīra’’nti natthikadiṭṭhi adhiccasamuppannadiṭṭhi ca añño ca karoti, añño paṭisaṃvediyati. Pacchimasaṭṭhikappānaṃ tīṇi padāni sakkāyadiṭṭhiyā sassataṃ bhajanti ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti akiriyañca taṃ dukkhamicchato ahetukā ca patanti anajjhābhāvo ca kammānaṃ sabbañca mānayi [mānati (pī.)]. Tattha ‘‘idameva saccaṃ moghamañña’’nti saṃsārena suddhi ājīvakā chaḷāsīti paññapenti. Yathārūpe sakkāyadiṭṭhiyā catuvatthukā, evaṃ pañcasu khandhesu vīsativatthukā sakkāyadiṭṭhiyā sassataṃ bhajati. Aññājīvakā ca sassatavādike ca sīlabbataṃ bhajanti parāmasanti iminā bhavissāmi devo vā devaññataro vā, ayaṃ sīlabbataparāmāso. Tattha sakkāyadiṭṭhiyā so rūpaṃ attato samanupassati, ‘‘taṃ jīvaṃ taṃ sarīra’’miti taṃ kaṅkhati vicikicchati nādhimuccati nābhippasīdati pubbante aparante pubbantāparante…pe… iti vāsanābhāgiyesu ṭhitassa ayaṃ upakkileso.

21. Tattha saddhindriyena sabbaṃ vicikicchitaṃ pajahati, paññindriyena udayabbayaṃ passati, samādhindriyena cittaṃ ekodi karoti vīriyindriyena ārabhati. So imehi pañcahi indriyehi saddhānusārī aveccappasāde nirato anantariyaṃ samādhiṃ uppādeti. Indriyehi suddhehi dhammānusārī appaccayatāya anantariyaṃ samādhiṃ uppādeti. So ''idaṃ dukkha''nti yathābhūtaṃ pajānāti. Saccāni idaṃ dassanabhāgiyaṃ suttaṃ. Tassa pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ tīṇi saṃyojanāni dassanapahātabbāni sabbena sabbaṃ pahīnāni dve puggalakatāni. Tattha tīṇi akusalamūlāni bhāvanāpahātabbāni uparikkhittāni cha bhave nibbattenti. Tattha tesu abhijjhāya ca byāpādesu tanukatesu cha bhavā parikkhayā mariyādaṃ gacchanti, dve bhavā avasiṭṭhā. Tassa abhijjhā ca byāpādo ca sabbena sabbaṃ parikkhīṇā honti. Eko bhavo avasiṭṭho hoti. So ca mānavasena nibbatteti. Kiñcāpi ettha aññepi cattāro kilesā rūparāgo bhavarāgo avijjā uddhaccaṃ ketusmimānabhūtā nappaṭibalā asmimānaṃ vinivattetuṃ, sabbepi te asmimānassa pahānaṃ ārabhate. Khīṇesu na ca tesu idamuttaridassanabhūmiyaṃ pañcasu sekkhapuggalesu tīsu ca paṭippannakesu dvīsu ca phalaṭṭhesu bhāvanābhāgiyaṃ suttaṃ. Taduttari asekkhabhāgiyasuttaṃ, katthaci bhūmi nipīḷiyati. Idañca pañcamaṃ suttaṃ. Tiṇṇaṃ puggalānaṃ desitaṃ puthujjanassa sekkhassa asekkhassa saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ. Puthujjanassa dassanabhāgiyaṃ. Bhāvanābhāgiyaṃ pañcannaṃ sekkhānaṃ. Yaṃ paṭhamaniddiṭṭhaṃ asekkhabhāgiyaṃ sabbesaṃ arahantānaṃ. Sā pana pañcavidhā sattavīsaākāre [sattavīsaṃ ākāre (pī.)] pariyesitabbaṃ. Etesu tassa gatīnaṃ tato uttari. Tañca kho saṅkhepena paññāsāya ākārehi sampatati, ye paññāsa ākārā sāsane niddiṭṭhā, te saṅkhipiyantā dasahi ākārehi patanti. Ye ariyasaccaṃ nikkhepena ṭhite saṅkhipiyattā aṭṭhasu ākāresu patanti. Catūsu ca sādhāraṇesu suttesu yā hārasampātassa bhūmi, te saṅkhipiyantā pañcasu suttesu patanti. Saṃkilesabhāgiye vāsanābhāgiye bhāvanābhāgiye nibbedhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyantā catūsu suttesu patanti. Saṃkilesabhāgiye vāsanābhāgiye nibbedhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyamānā tīsu suttesu patanti, puthujjanabhāgiye sekkhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyantā dvīsu suttesu patanti nibbedhabhāgiye ca pubbayogabhāgiye ca. Yathā vuttaṃ bhagavatā dve atthavase sampassamānā tathāgatā arahanto sammāsambuddhā dhammaṃ desenti suttaṃ geyyaṃ…pe… satthā pubbayogasamannāgate appakasirena maññamānā vasiyanti pubbayogā ca bhavissanti santānaṃ maññamānādharāya. Tattha paññāvemattataṃ attano samanupassamānena aṭṭhavidhe suttasaṅkhepe, yattha yattha sakkoti, tattha tattha yojetabbaṃ. Tattha tattha yojetvā suttassa attho niddisitabbo. Na hi sati vedanā mano dhāretvā sakkā yena kenaci suttassa attho yathābhūtaṃ niddisituṃ.

Tattha purimakānaṃ suttānaṃ imā uddānagāthā

Kāmandhā jālasañchannā, pañca nīvaraṇāni ca;
Manopubbaṅgamā dhammā, mahānāmo ca sākiyo.

Uddhaṃ adho vippamutto, yañca sīlakimatthiyā;
Yassa selūpamaṃ cittaṃ, upatissa pucchādikā.

Yassa kāyagatāsati, channaṃ tamoparāyaṇo;
Na taṃ daḷhaṃ cetasikaṃ, ayaṃ lokotiādikaṃ.

Cattāro ceva puggalā, dadato puññaṃ pavaḍḍhitaṃ;
Sotānugatadhammesu, imā tesaṃ uddānagāthā.

22. Tattha katamā āṇatti?

Sace bhāyatha [udā. 44] dukkhassa, sace vo dukkhamappiyaṃ;
Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

''Atīte, rādha, rūpe anapekkho hohī''ti vitthārena kātabbā. ''Sīlavantena, ānanda, puggalena sadā karaṇīyā kintime avippaṭisāro assā''ti. Ayaṃ vuccati āṇatti.

Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha vassakāle;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

Idaṃ phalaṃ.

Tattha katamo upāyo?

‘‘Sabbe dhammā [dha. pa. 279] anattā’’ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

‘‘Sattahaṅgehi samannāgato kho, bhikkhu, api himavantaṃ pabbatarājānaṃ cāleyya, ko pana vādo chavaṃ avijjaṃ sattakesu’’ veyyākaraṇaṃ kātabbaṃ. Ayaṃ upāyo.

Tattha katamā āṇatti ca phalañca?

Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;
Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

Sace hi pāpakaṃ kammaṃ, karotha vā karissatha;
Na vo dukkhā pamokkhātthi, upaccāpi palāyataṃ [palāyato (pī.)].

Purimikāya gāthāya āṇatti pacchimikāya phalaṃ. Sīle patiṭṭhāya dve dhammā bhāvetabbā yā ca cittabhāvanā yā ca paññābhāvanā yā ca āṇatti rāgavirāgā ca phalaṃ.

Tattha katamaṃ phalañca upāyo ca?

Sīle patiṭṭhāya [saṃ. ni. 1.23] naro sapañño, cittaṃ paññañca bhāvayaṃ;
Ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭaṃ.

Purimikāya aḍḍhagāthāya upāyo, pacchimikāya aḍḍhagāthāya phalaṃ. Nandiyo [nandiko (pī. ka.)] sakko isivutthapuririkāmaekarakkhe [isivutta… (pī.)] suttaṃ mūlato upādāya yāva chasu dhammesu. Uttari pañcasu dhammesu yācayogo [yo ca yogo (pī.)] karaṇīyo, ayaṃ upāyo. Asahagatassa kāmāsavāpi cittaṃ muccatīti. Sabbāsu chasu tīsu. Ayaṃ upāyo ca phalañca.

Tattha katamā āṇatti ca phalañca upāyo ca?

Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ uhacca [ūhacca (su. ni. 1125)], evaṃ maccutaro siyā.

‘‘Suññato lokaṃ avekkhassu, mogharājā’’ti āṇatti. ‘‘Sadā sato’’ti upāyo. ‘‘Attānudiṭṭhiṃ uhacca, evaṃ maccutaro siyā’’ti phalaṃ. Samādhiṃ, bhikkhave, bhāvetha, samāhito, bhikkhave, bhikkhu rūpaṃ aniccanti pajānāti. Evaṃ passaṃ ariyasāvako parimuccati jātiyāpi…pe… upāyāsehipi idha tīṇipi’’.

23. Tattha katamo assādo?

Kāmaṃ kāmayamānassa, tassa cetaṃ samijjhati. Ayaṃ assādo.

‘‘Dhammacariyā samacariyā kusalacariyā hetūhi, brāhmaṇa, evamidhekacce sattā kāyassa bhedā

sugatiṃ saggaṃ lokaṃ upapajjanti’’. Ayaṃ assādo.

Tattha katamo ādīnavo?

Kāmesu ve haññate sabbā mucceva – ayaṃ ādīnavo. Pasenadisaṃyuttake sutte pabbatopamā – ayaṃ ādīnavo.

Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattati.

Saṃyuttake suttaṃ pāricchattako paṇḍupalāso sannipalāso – idaṃ nissaraṇaṃ.

Tattha katamo assādo ca ādīnavo ca?

Yāni [jā. 1.2.144 dukanipāte] karoti puriso, tāni attani passati;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ.

Tattha yaṃ pāpakārī paccanubhoti ayaṃ assādo. Lābhālābhaaṭṭhakesu byākaraṇaṃ, tattha alābho ayaso nindā dukkhaṃ, ayaṃ ādīnavo. Lābho yaso sukhaṃ pasaṃsā, ayaṃ assādo.

Tattha katamaṃ assādo ca nissaraṇañca?

‘‘Sukho vipāko puññānaṃ, adhippāyo ca ijjhati;
Khippañca paramaṃ santiṃ, nibbānamadhigacchatī’’ti.

Yo ca vipāko puññānaṃ yā ca adhippāyassa ijjhanā, ayaṃ assādo. Yaṃ khippañca paramaṃ santiṃ nibbānamadhigacchati, idaṃ nissaraṇaṃ.

Bāttiṃsāya ceva mahāpurisalakkhaṇehi samannāgatassa mahāpurisassa dveyeva gatiyo honti, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī yāva abhivijinitvā ajjhāvasati ayaṃ assādo. Sace agārasmā anagāriyaṃ pabbajati sabbena oghena [osadhena (pī. ka.)] nissaraṇaṃ ayaṃ assādo ca nissaraṇañca.

Tattha katamo ādīnavo ca nissaraṇañca?

Ādānassa [ādinnassa (ka.)] bhayaṃ ñatvā, jātimaraṇasambhavaṃ;
Anādātuṃ nibbattati, jātimaraṇasaṅkhayā.

Purimikāya aḍḍhagāthāya jātimaraṇasambhavo ādīnavo. Anādātuṃ nibbattati jātimaraṇasaṅkhayāti nissaraṇaṃ.

Kicchaṃ vatāyaṃ loko āpanno yamidaṃ jāyate ca mīyate ca. Yāva kudassunāmassa dukkhassa anto bhavissati parato vāti ettha yā uparikkhā, ayaṃ ādīnavo. Yo gedhaṃ ñatvā abhinikkhamati yāva purāṇakāya rājadhāniyā, idaṃ nissaraṇaṃ. Ayaṃ ādīnavo ca nissaraṇañca.

Tattha katamo assādo ca ādīnavo ca nissaraṇañca?

Kāmā hi citrā vividhā [madhurā (theragā. 787)] manoramā, virūparūpehi mathenti cittaṃ;
Tasmā ahaṃ [theragā. 787] pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo.

Yaṃ ‘‘kāmā hi citrā vividhā manoramā’’ti ayaṃ assādo. Yaṃ ‘‘virūparūpehi mathenti citta’’nti ayaṃ ādīnavo. Yaṃ ahaṃ agārasmā pabbajitomhi rāja apaṇṇakaṃ sāmaññameva seyyoti idaṃ nissaraṇaṃ.

Balavaṃ bālopamasuttaṃ yaṃ āsāya vā vedanīyaṃ kammaṃ gāhati, tathā cepi yaṃ yaṃ pāpakammaṃ anubhoti, tattha dukkhavedanīyena kammena abhāvitakāyena ca yāva parittacetaso ca ādīnavaṃ dasseti sukhavedanīyena kammena assādeti. Yaṃ purāsadiso hoti. Bhāvitacitto bhāvitakāyo bhāvitapañño mahānāmo aparittacetaso, idaṃ nissaraṇaṃ.

24. Tattha katamaṃ lokikaṃ suttaṃ?

Na hi pāpaṃ kataṃ kammaṃ, sajjukhīraṃva muccati;
Ḍahantaṃ bālamanveti, bhasmacchannova [bhasmāchannova (ka.) passa dha. pa. 71] pāvako.

Cattāri agatigamanāni, idaṃ lokikaṃ suttaṃ.

Tattha katamaṃ lokuttaraṃ suttaṃ?

‘‘Yassindriyāni samathaṅgatāni [samathaṃ gatāni (pī.) passa dha. pa. 94], assā yathā sārathinā sudantā;
Pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino’’ti.

‘‘Ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmī’’ti idaṃ lokuttaraṃ suttaṃ.

Tattha katamaṃ lokikaṃ lokuttarañca suttaṃ?

Sattiyā viya omaṭṭho, dayhamānova matthake;
Kāmarāgappahānāya, sato bhikkhu paribbaje.

‘‘Sattiyā viya omaṭṭho, dayhamānova matthake’’ti lokikaṃ;
‘‘Kāmarāgappahānāya, sato bhikkhu paribbaje’’ti lokuttaraṃ;

Kabaḷīkāre āhāre atthi chandoti lokikaṃ. Natthi chandoti lokuttaraṃ suttaṃ.

Tattha katamaṃ kammaṃ?

Yo pāṇamatipāteti, musāvādañca bhāsati;
Loke adinnaṃ ādiyati [ādiyi (ka.) passa a. ni. 5.174], paradārañca gacchati.

Surāmerayapānañca, yo naro anuyuñjati;
Appahāya pañca verāni, dussīlo iti vuccati.

Tīṇimāni, bhikkhave, duccaritāni. Idaṃ kammaṃ.

Tattha katamo vipāko?

Saṭṭhivassasahassāni, yathārūpī vipaccagā.

‘‘Diṭṭhā mayā, bhikkhave [saṃ. ni. 4.135], cha phassāyatanikā nāma nirayā. Diṭṭhā mayā, bhikkhave, cha phassāyatanikā nāma saggā’’. Ayaṃ vipāko.

Tattha katamaṃ kammañca vipāko ca?

Ayasāva malaṃ samuṭṭhitaṃ, tatuṭṭhāya tameva khādati;
Evaṃ atidhonacārinaṃ, sāni kammāni nayanti duggatiṃ.

Ayasāva malaṃ samuṭṭhitaṃ, yāva sāni kammānīti idaṃ kammaṃ. Nayanti duggatinti vipāko.

Catūsu sammāpaṭipajjamāno mātari pitari tathāgate tathāgatasāvake yā sammāpaṭipatti, idaṃ kammaṃ. Yaṃ devesu upapajjati, ayaṃ vipāko. Idaṃ kammañca vipāko ca.

25. Tattha katamaṃ niddiṭṭhaṃ suttaṃ?

Nelaṅgo setapacchādo, ekāro vattatī [vattate (ka.) udā. 65] ratho;
Anīghaṃ passa āyantaṃ, chinnasotaṃ abandhanaṃ;
Yaṃ vā cittaṃ samaṇesu, cittāgahapati dissati.

Evaṃ imāya gāthāya niddiṭṭho attho.

Gopālakopame ekādasa padāni. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti. Yā ca atirekapūjāya pūjetā hotīti. Imāni ekādasa padāni yathābhāsitāni niddiṭṭho attho.

Tattha katamo aniddiṭṭho attho?

Sukho viveko tuṭṭhassa, sutadhammassa passato;
Abyāpajjaṃ [abyāpajjhaṃ (pī. ka.) passa udā. 11] sukhaṃ loke, pāṇabhūtesu saṃyamoti.

Sukhā virāgatā loke, kāmānaṃ samatikkamo;
Asmimānassa yo vinayo, etaṃ ve paramaṃ sukhanti.

Idaṃ aniddiṭṭhaṃ. Aṭṭha mahāpurisavitakkā. Idaṃ aniddiṭṭhaṃ.

Tattha katamaṃ niddiṭṭhañca aniddiṭṭhañca?

Pasannanetto [su. ni. 555] sumukho, brahā uju patāpavā;
Majjhe samaṇasaṅghassa, ādiccova virocasi.

Pasannanetto yāva ādiccova virocasīti niddiṭṭho. Pasannanetto yo bhagavā kathañca pana pasannanettatā, kathaṃ sumukhatā, kathaṃ brahakāyatā, kathaṃ ujukatā, kathaṃ patāpavatā, kathaṃ virocatāti aniddiṭṭho. Pheṇapiṇḍopamaṃ veyyākaraṇaṃ yathā pheṇapiṇḍo evaṃ rūpaṃ yathā pubbuḷo evaṃ vedanā māyā viññāṇaṃ pañcakkhandhā pañcahi upamāhi niddiṭṭhā. Kena kāraṇena pheṇapiṇḍopamaṃ rūpaṃ sabbañca cakkhuviññeyyaṃ yaṃ vā catūhi āyatanehi? Kathaṃ vedanā pubbuḷūpamā? Katarā ca sā vedanā sukhā dukkhā adukkhamasukhā? Evamesā aniddiṭṭhā. Evaṃ niddiṭṭhañca aniddiṭṭhañca.

26. Tattha katamaṃ ñāṇaṃ?

Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī;
Yāya [yāyaṃ (ka.) passa itivu. 41] sammā pajānāti, jātimaraṇasaṅkhayaṃ.

Tīṇimāni indriyāni anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ, idaṃ ñāṇaṃ.

Tattha katamaṃ neyyaṃ?

Kāmesu [udā. 63] sattā kāmasaṅgasattā, saṃyojane vajjamapassamānā;
Na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Catūhi aṅgehi samannāgatā kāyassa bhedā devesu uppajjanti. Udāne kāpiyaṃ suttaṃ apaṇṇakapasādanīyaṃ – idaṃ neyyaṃ.

Tattha katamaṃ ñāṇañca neyyañca?

Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

Yadā passatīti ñāṇaṃ. Yo sabbadhamme anattākārena upaṭṭhapeti idaṃ neyyaṃ.

Cattāri ariyasaccāni, tattha tīṇi neyyāni maggasaccaṃ sīlakkhandho ca paññākkhandho ca, idaṃ ñāṇañca neyyañca.

27. Tattha katamaṃ dassanaṃ?

Eseva maggo [dha. pa. 274 dhammapade] natthañño, dassanassa visuddhiyā;
Etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

Catūhi aṅgehi samannāgato ariyasāvako attanāva [attanāyeva (ka.) saṃ. ni. 5.1003] attānaṃ byākareyya ‘‘khīṇanirayomhi yāva sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’’ti. Idaṃ dassanaṃ.

Tattha katamā bhāvanā?

Yassindriyāni subhāvitāni, ajjhattaṃ bahiddhā ca sabbaloke;
So puggalo mati ca rūpasaññī, sumohagatā na jānāti [kiṃsu mohagatānu jānāti (ka.)].

Cattāri dhammapadāni – anabhijjhā abyāpādo sammāsati sammāsamādhi. Ayaṃ bhāvanā.

Tattha katamaṃ dassanañca bhāvanā ca?

Vacasā manasātha kammunā ca, aviruddho sammā viditvā [viditvāna (ka.) su. ni. 367] dhammaṃ;
Nibbānapadābhipatthayāno, sammā so loke paribbajeyya.

Sotāpattiphalaṃ sacchikātukāmena katame dhammā manasikātabbā, bhagavā āha pañcupādānakkhandhā. Idaṃ dassanañca bhāvanā ca.

28. Tattha katame vipākadhammadhammā?

Yāni karoti purisoti vitthāro. Tīṇimāni, bhikkhave, sucaritāni. Ime vipākadhammadhammā.

Tattha katame navipākadhammadhammā?

Rūpaṃ vedayitaṃ saññā, viññāṇaṃ yā ceva cetanā;

Nesohamasmi na meso attā, iti diṭṭho virajjati.

Pañcime, bhikkhave, khandhā – ime navipākadhammadhammā.

Tattha katamo nevavipāko navipākadhammadhammo?

‘‘Ye evaṃ paṭipajjanti, nayaṃ buddhena desitaṃ;
Te dukkhassantaṃ karissanti, satthusāsanakārakā’’ti.

Iti yā ca sammāpaṭipatti yo ca nirodho, ubhayametaṃ nevavipāko navipākadhammo. Brahmacariyaṃ vo, bhikkhave, desessāmi, brahmacariyaphalāni ca brahmacariyañca ariyo aṭṭhaṅgiko maggo brahmacariyaphalāni sotāpattiphalaṃ yāva arahattaṃ.

29. Tattha katamaṃ sakavacanaṃ?

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

Tīṇimāni, bhikkhave, vimokkhamukhāni. Idaṃ sakavacanaṃ.

Tattha katamaṃ paravacanaṃ?

Natthi puttasamaṃ pemaṃ, natthi goṇasamitaṃ dhanaṃ;
Natthi sūriyasamā ābhā, samuddaparamā sarā.

Hetunā mārisā kosiyā subhāsitena saṅgāmavijayo sopi nāma, bhikkhave, sakko devānamindo sakaṃ phalaṃ paribhuñjamānoti vitthārena kātabbaṃ. Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanañca paravacanañca?

‘‘Yaṃ pattaṃ yañca pattabbaṃ, ubhayametaṃ rajānukiṇṇaṃ;
Ye evaṃvādino natthi, tesaṃ kāmesu doso’’ti.

Idaṃ paravacanaṃ. Ye ca kho te ubho ante anupagamma vaṭṭaṃ tesaṃ natthi paññāpanāya. Idaṃ sakavacanaṃ.

‘‘Nandati puttehi puttimā, gomā gohi [bhogiko bhogehi (pī.) saṃ. ni. 1.12] tatheva nandati;
Upadhī hi narassa nandanā, na hi so nandati yo nirūpadhī’’ti – paravacanaṃ.

‘‘Socati puttehi puttimā, gomā gohi tatheva socati;
Upadhī hi narassa socanā, na hi so socati yo nirūpadhī’’ti – sakavacanaṃ.

Idaṃ sakavacanaṃ paravacanañca.

30. Tattha katamaṃ sattādhiṭṭhānaṃ?

Ye keci bhūtā bhavissanti ye vāpi, sabbe gamissanti pahāya dehaṃ;
Taṃ sabbajāniṃ kusalo viditvā, dhamme [ātāpiyo (udā. 42)] ṭhito brahmacariyaṃ careyya.

Tayome, bhikkhave, satthāro, tathāgato arahaṃ sekkho paṭipado. Idaṃ sattādhiṭṭhānaṃ.

Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañca kāmasukhaṃ [udā. 12] loke, yañcidaṃ diviyaṃ sukhaṃ;
Taṇhakkhayasukhassete, kalaṃ nāgghanti soḷasiṃ.

Sattime, bhikkhave, bojjhaṅgā, idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca? Duddasamantaṃ saccaṃ duddaso paṭivedho bālehi, jānato passato natthi nandīti vadāmi. Duddasamantaṃ saccaṃ duddaso paṭivedho bālehīti dhammādhiṭṭhānaṃ. Jānato passato natthi nandīti sattādhiṭṭhānaṃ. Dārukkhandhopamaṃ gaṅgāya tīriyā orimañca tīraṃ pārimañca tīraṃ thale vā [thaleva ca (ka.) saṃyuttanikāye] na ca ussīdanaṃ, majjhe ca na saṃsīdanaṃ manussaggāho ca amanussaggāho ca antopūtibhāvo ca, idaṃ dhammādhiṭṭhānaṃ. Evaṃ pana bhikkhu nibbānaninno bhavissati nibbānaparāyaṇoti sattādhiṭṭhānaṃ. Idaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca.

Tattha katamo thavo?

Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

Tīṇimāni, bhikkhave, aggāni – buddho sattānaṃ, virāgo dhammānaṃ, saṅgho gaṇānaṃ. Ayaṃ thavo.

31. Tattha katamaṃ anuññātaṃ?

Kāyena [dha. pa. 361] saṃvaro sādhu, sādhu vācāya saṃvaro;
Manasā saṃvaro sādhu, sādhu sabbattha saṃvuto;
Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.

Idaṃ bhagavatā anuññātaṃ.

Tīṇimāni, bhikkhave, karaṇīyāni – kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ. Idaṃ anuññātaṃ.

Tattha katamaṃ paṭikkhittaṃ?

Natthi puttasamaṃ pemaṃ. Vitthāro idaṃ paṭikkhittaṃ.

Tīṇimāni, bhikkhave, akaraṇīyāni sayaṃ abhiññāya desitāni. Katamāni tīṇi? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātañca paṭikkhittañca?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;
Kāyaduccaritaṃ hitvā, kāyasucaritaṃ care.

Dvīhi paṭhamapadehi catutthena ca padena anujānāti. Kāyaduccaritaṃ hitvāti tatiyena padena paṭikkhittanti. Mahāvibhaṅgo aciratapānādo.

Tatthimā uddānagāthā

Sace bhāyasi dukkhassa, mābhinandi anāgataṃ;
Vassakāle yathā chattaṃ, kusalāni kamatthake.

Sabbe dhammā anattāti, samāgataṃ vicālaye;
Na vo dukkhā pamokkhātthi, samatho ca vipassanā.

Kāmacchandaṃ upādāya, yo so vitakkehi khajjati;
Subhāvitatte bojjhaṅge, so imaṃ vijaṭaye jaṭaṃ.

Suññato lokaṃ avekkhassu, samādhibhāvi bhāvase;
Kāmaṃ kāmayamānassa, dhammacariyāya sugatiṃ.

Haññate sabbā mucceva, nippoṭhento catuddisā;
Yo kāme parivajjeti, pārichattopameva ca.

Yāni karoti puriso, lokadhammā pakāsitā;
Sukho vipāko puññānaṃ, tatiyaṃ aññaṃ na vijjati.

Ādānassa bhayaṃ ñatvā, jāyate jīyatepi ca;
Kāmā hi citrā vividhā, atha loṇasallopamaṃ.

Na hi pāpaṃ kataṃ kammaṃ, agatīhi ca gacchati;
Yassindriyāni samathaṅgatāni, tatheva pañcañāṇiko.

Sattiyā viya omaṭṭho, viññāṇañca patiṭṭhitā;
Yo pāṇamatipāteti, tīṇi duccaritāni ca.

Saṭṭhivassasahassāni, khaṇaṃ laddhāna dullabhaṃ;
Ayasāva malaṃ samuṭṭhitaṃ, catūsu paṭipattisu.

Nelaṅgo setapacchādo, atha gopālakopamaṃ;
Sukho viveko tuṭṭhassa, vitakkā ca sudesitā.

Pheṇapiṇḍopamaṃ rūpaṃ, brahā uju patāpavā;
Paññā hi seṭṭhā lokasmiṃ, anaññā tīṇi indriyāni.

Kāmesu sattā kāmasaṅgasattā, atha vaṇṇo rahassavā;
Sabbe dhammā anattāti, ariyasaccañca desitaṃ.

Eseva maggo natthañño, sotāpannoti byākare;
Yassindriyāni subhāvitāni, atha dhammapadehi ca.

Vacasā manasā ceva, pañcakkhandhā aniccato;
Yāni karoti puriso, tīṇi sucaritāni ca.

Rūpaṃ vedayitaṃ saññā, pañcakkhandhā pakāsitā;
Yo evaṃ paṭipajjati, brahmā ceva phalāni ca.

Sabbapāpassa akaraṇaṃ, vimokkhā taṃ hi desitā;
Natthi puttasamaṃ pemaṃ, devānaṃ asurāna ca.

Yaṃ pattaṃ yañca pattabbaṃ, nandati socati niccaṃ;
Ye keci bhūtā bhavissanti, satthāro ca pakāsitā.

Yañca kāmasukhaṃ loke, bojjhaṅgā ca sudesitā;
Maggānaṭṭhaṅgiko seṭṭho, tayo ca aggapattiyo.

Kāyena saṃvaro sādhu, karaṇīyañca desitaṃ;
Natthi attasamaṃ pemaṃ, ariyā tīṇi ca desitā.

Kāyena kusalaṃ abhirato, vinayañca kāmasukhaṃ loke;
Bojjhaṅgā ca sudesitā, duddasaṃ anataṃ ceva parāparaṃ ca;

Peṭakopadese sāsanappaṭṭhānaṃ nāma dutiyabhūmi samattā.

3. Suttādhiṭṭhānatatiyabhūmi

32. Tattha katamaṃ suttādhiṭṭhānaṃ?

Lobhādhiṭṭhānaṃ dosādhiṭṭhānaṃ mohādhiṭṭhānaṃ alobhādhiṭṭhānaṃ adosādhiṭṭhānaṃ amohādhiṭṭhānaṃ kāyakammādhiṭṭhānaṃ vācākammādhiṭṭhānaṃ manokammādhiṭṭhānaṃ saddhindriyādhiṭṭhānaṃ vīriyindriyādhiṭṭhānaṃ satindriyādhiṭṭhānaṃ samādhindriyādhiṭṭhānaṃ paññindriyādhiṭṭhānaṃ.

Tattha katamaṃ lobhādhiṭṭhānaṃ?

Vitakkamathitassa [vitakkanimmathitassa (ka.) dha. pa. 349] jantuno, tibbarāgassa subhānupassino;
Bhiyyo taṇhā pavaḍḍhati, esa kho gāḷhaṃ karoti bandhanaṃ.

Vitakkamathitassāti kāmarāgo. Subhānupassinoti kāmarāgavatthu. Bhiyyo taṇhā pavaḍḍhatīti kāmataṇhā. Esa gāḷhaṃ karoti bandhananti rāgaṃ, iti yo yo dhammo mūlanikkhitto, so yevettha dhammo uggāvahitabbo [uggāpayitabbo (pī. ka.)]. Na bhagavā ekaṃ dhammaṃ ārabbha aññaṃ dhammaṃ deseti. Yassa vitakketi kāmavitakko tameva vitakkaṃ kāmavitakkena niddisīyati. Tibbarāgassāti tasseva vitakkassa vatthuṃ niddisati. Subhānupassino bhiyyo taṇhā pavaḍḍhatīti tameva rāgaṃ kāmataṇhāti niddisati. Esa gāḷhaṃ karoti bandhananti tameva taṇhāsaṃyojanaṃ niddisati. Evaṃ gāthāsu anuminitabbaṃ. Evaṃ saveyyākaraṇesu.

Tattha bhagavā ekaṃ dhammaṃ tividhaṃ niddisati, nissandato hetuto phalato.

Dadaṃ piyo [passa saṃyuttanikāye] hoti bhajanti naṃ bahū, kittiñca pappoti yaso ca vaḍḍhati;
Amaṅkubhūto parisaṃ vigāhati, visārado hoti naro amaccharī.

Dadanti yaṃ yaṃ dānaṃ, idaṃ dānamayikaṃ puññakriyaṃ. Tattha hetu. Yaṃ cetaṃ. Bhajanti naṃ bahū, kittinti yo ca kalyāṇo kittisaddo loke abbhuggacchati, yaṃ bahukassa janassa piyo bhavati manāpo ca. Yañca avippaṭisārī kālaṅkaroti ayaṃ nissando. Yaṃ kāyassa bhedā devesu upapajjatīti idaṃ phalaṃ. Idaṃ lobhādhiṭṭhānaṃ.

33. Tattha katamaṃ dosādhiṭṭhānaṃ?

Yo pāṇamatipāteti, musāvādañca bhāsati;

Loke adinnaṃ ādiyati, paradārañca gacchati;
Surāmerayapānañca, yo naro anuyuñjati [abhigijjhati (pī. ka.) passa a. ni. 5.174].

Appahāya pañca verāni, dussīlo iti vuccati;
Kāyassa bhedā duppañño, nirayaṃ sopapajjati.

Yo pāṇamatipātetīti duṭṭho pāṇamatipāteti. Musāvādañca bhāsatīti dosopaghātāya musāvādañca bhāsati. Surāmerayapānañca, yo naro anuyuñjatīti doso nidānaṃ. Yo ca surāmerayapānaṃ anuyuñjati yathāparadāravihārī [yathāpamuditavihārī (ka.)] amittā janayanti.

Pañca verāni appahāyāti pañcannaṃ bhikkhāpadānaṃ samatikkamanaṃ sabbesaṃ dosajānaṃ sā paṇṇatti, teneva dosajanitena kammena dussīlo iti vuccati sopi dhammo hetunā niddisitabbo, nissandena phalena ca.

Tīṇi bālassa bālalakkhaṇāni – dubbhāsitabhāsī [dubbhāsitabhāsitā (pī. ka.) passa a. ni. 3.3] ca hoti, duccintitacintī ca dukkaṭakammakārī ca. Tattha yaṃ kāyena ca vācāya ca parakkamati, idamassa dukkaṭakammakārī. Tāyaṃ yathā ca musāvādaṃ bhāsati yathā pubbaniddiṭṭhaṃ, idamassa dubbhāsitā. Yañca saṅkappeti manoduccaritaṃ byāpādaṃ, idamassa duccintitacintitā. Yaṃ so imehi tīhi bālalakkhaṇehi samannāgato tīṇi tajjāni dukkhāni domanassāni anubhavati, so ca hoti sabhaggato vā parisaggato vā tajjaṃ kathaṃ kathanti. Yadā bhavati so ca pāṇātipātādidasaakusalakammapathā, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedetīti. Puna caparaṃ yadā passati coraṃ rājāparādhikaṃ raññā gahitaṃ jīvitā voropetaṃ, tassevaṃ bhavati sace mamampi rājā jāneyya mamampi rājā gāhāpetvā jīvitā voropeyyāti, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Puna caparaṃ bālo yadā bhavati āsanā samārūḷho yāva yā me gati bhavissati ito pecca paraṃ maraṇāti so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti iti bālalakkhaṇaṃ hetu. Tīṇi tajjāni dukkhāni nissando. Kāyassa bhedā nirayesu upapajjati, idaṃ phalaṃ. Idaṃ dosādhiṭṭhānaṃ.

34. Tattha katamaṃ mohādhiṭṭhānaṃ?

Satañceva sahassānaṃ, kappānaṃ saṃsarissati;
Athavā pi tato bhiyyo, gabbhā gabbhaṃ gamissatha.

Anupādāya buddhavacanaṃ, saṅkhāre attato upādāya;
Dukkhassantaṃ karissanti, ṭhānametaṃ na vijjati.

Yo yaṃ anamataggasaṃsāraṃ samāpanno jāyate ca mīyate ca, ayaṃ avijjāhetukā. Yānipi ca saṅkhārānaṃ payojanāni, tānipi avijjāpaccayāni, yaṃ adassanaṃ buddhavacanassa, ayaṃ avijjāsutteyeva niddiṭṭhaṃ. Yo ca saṅkhāre attato harati pañcakkhandhe pañca diṭṭhiyo upagacchati. ‘‘Etaṃ mama, esohamasmi, eso me attā’’ti idaṃ suttaṃ avijjāya nikkhittaṃ, avijjāya nikkhipitaṃ. Evaṃ satthā sutte nayena [sutanayena (pī.)] dhammena niddisati. Asādhāraṇena taṃyeva tattha niddisitabbaṃ. Na aññaṃ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘‘idaṃ dukkha’’nti nappajānanti cattāri saccāni vitthārena, yaṃ tattha appajānanā, idaṃ dukkhaṃ, ayaṃ hetu. Appajānanto vividhe saṅkhāre abhisaṅkharoti, ayaṃ nissando. Yañca diṭṭhigatāni parāmasati ‘‘idameva saccaṃ moghamañña’’nti ayaṃ nissando. Yaṃ punabbhavaṃ nibbatteti, idaṃ phalaṃ. Ayampi dhammo saniddiṭṭho hetuto ca phalato ca nissandato ca.

Ettha pana keci dhammā sādhāraṇā bhavanti. Hetu khalu āditoyeva sutte nikkhipissanti. Yathā kiṃ bhave cattārimāni, bhikkhave, agatigamanāni. Tattha yañca chandāgatiṃ gacchati yañca bhayāgatiṃ gacchati, ayaṃ lobho akusalamūlaṃ. Yaṃ dosā, ayaṃ dosoyeva. Yaṃ mohā, ayaṃ mohoyeva. Evaṃ

imāni tīṇi akusalamūlāni āditoyeva upaparikkhitabbāni. Yattha ekaṃ niddisitabbaṃ, tattha ekaṃ niddisīyati. Tathā dve yathā tīṇi, na hi ādīhi anikkhitte hetu vā nissando vā phalaṃ vā niddisitabbaṃ.

Ayañcettha gāthā –

Chandā dosā bhayā mohā, yo dhammaṃ ativattati;
Nihīyati [nihīyate (pī. ka.) passa a. ni. 4.17] tassa yaso, kāḷapakkheva candimā.

Kattha chandā ca ayaṃ lobho yathā niddiṭṭhaṃ pubbe. Idaṃ mohādhiṭṭhānaṃ.

35. Tattha katamaṃ alobhādhiṭṭhānaṃ?

‘‘Asubhānupassiṃ [asubhānupassī (pī.) passa dha. pa. 8] viharantaṃ, indriyesu susaṃvutaṃ;
Bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ;
Taṃ ve nappasahati māro, vāto selaṃva pabbata’’nti.

Tattha yā asubhāya upaparikkhā, ayaṃ kāmesu ādīnavadassanena pariccāgo. Indriyesu susaṃvuto tasseva alobhassa pāripūriyaṃ mama āyatanasocitaṃ anupādāya. Bhojanamhi ca mattaññunti rasataṇhāpahānaṃ. Iti ayaṃ alobho asubhānupassitāya vatthuto dhārayati, so alobho hetu. Indriyesu guttadvāratāya gocarato dhārayati, bhojanemattaññutāya parato dhārayati, ayaṃ nissando. Taṃ ve nappasahati māro, vāto selaṃ va pabbatanti, idaṃ phalaṃ. Iti yoyeva dhammo ādimhi nikkhitto, soyeva majjhe ceva avasāne ca.

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi asamuppannassa kāmacchandassa anuppādāya uppannassa vā pahānāya, yathayidaṃ [yadidaṃ (pī. ka.) passa a. ni. 1.17] asubhanimittaṃ. Tattha asubhanimittaṃ manasikarontassa anuppanno ceva kāmacchando na uppajjati, uppanno ca kāmacchando pahīyati. Idaṃ alobhassa vatthu. Yaṃ puna anuppanno kāmarāgo pariyādiyati rūparāgaṃ arūparāgaṃ, iti phalaṃ. Iti ayampi ca dhammo niddiṭṭho hetuto ca nissandato ca phalato ca. Idaṃ alobhādhiṭṭhānaṃ.

Tattha katamaṃ adosādhiṭṭhānaṃ?

Ekampi ce pāṇamaduṭṭhacitto, mettāyati kusalo [kusalī (ka.) passa itivu. 27] tena hoti;
Sabbe ca pāṇe manasānukampaṃ [anukampamāno (pī.)], pahūtamariyo pakaroti puññaṃ.

Ekampi ce pāṇamaduṭṭhacitto mettāyatīti ayaṃ adoso. Nigghātena assādo, kusalo tena hotīti tena kusalena dhammena saṃyutto dhammapaññattiṃ gacchati. Kusaloti yathā paññāya pañño paṇḍiccena paṇḍito. Pahūtamariyo pakaroti puññanti tassāyeva vipāko ayaṃ lokiyassa, na hi lokuttarassa. Tattha yā mettāyanā, ayaṃ hetu. Yaṃ kusalo bhavati ayaṃ nissando. Yāva abyāpajjo bhūmiyaṃ bahupuññaṃ pasavati, idaṃ phalaṃ. Iti adoso niddiṭṭho hetuto ca nissandato ca phalato ca.

Ekādasānisaṃsā mettāya cetovimuttiyā. Tattha yā mettācetovimutti, ayaṃ ariyadhammesu rāgavirāgā cetovimutti, lokikāya bhūmikā hetu, yaṃ sukhaṃ āyatiṃ manāpo hoti manussānaṃ, ime ekādasa dhammā nissando. Yañca akatāvī brahmakāye upapajjati. Idaṃ phalaṃ. Idaṃ adosādhiṭṭhānaṃ.

36. Tattha katamaṃ amohādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī [nibbedhabhāginī (pī. ka.) passa itivu. 41];
Yāya sammā pajānāti, jātimaraṇasaṅkhayaṃ.

Paññā hi seṭṭhāti vatthuṃ. Nibbedhagāminīti nibbānagāminiyaṃ yathābhūtaṃ paṭivijjhati. Sammā pajānāti, jātimaraṇasaṅkhayanti amoho. Paññāti hetu. Yaṃ pajānāti ayaṃ nissando. Yo jātimaraṇasaṅkhayo, idaṃ phalaṃ. Iti amoho niddiṭṭho hetunā ca nissandena ca phalena ca.

Tīṇimāni, bhikkhave [itivu. 62 tikanipāte], indriyāni anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ. Tattha katamaṃ anaññātaññassāmītindriyaṃ? Idha, bhikkhave, bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. Evaṃ catunnaṃ ariyasaccānaṃ kātabbaṃ. Tattha katamaṃ aññindriyaṃ? Idha, bhikkhave, bhikkhu ''idaṃ dukkhaṃ ariyasacca''nti yathābhūtaṃ pajānāti, yā ca maggo, idaṃ aññindriyaṃ. Āsavakkhayā anāsavo hoti, idaṃ vuccati aññātāvindriyaṃ. Tathāyaṃ paññā, ayaṃ hetu. Yaṃ chandaṃ janeti vāyamati, yā pajānāti, ayaṃ nissando. Yena sabbaso āsavānaṃ khayā hetu, yaṃ khaye ñāṇamuppajjati, anuppāde ñāṇañca, ayaṃ nissando. Yaṃ arahattaṃ, idaṃ phalaṃ. Tattha khīṇā me jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyanti, idaṃ khaye ñāṇaṃ. Nāparaṃ itthattāyāti pajānāmīti idaṃ anuppāde ñāṇaṃ. Iti imāni indriyāni amoho niddiṭṭho hetunā ca nissandena ca phalena ca. Imāni asādhāraṇāni niddiṭṭhāni.

Tattha katamāni kusalamūlāni sādhāraṇāni? Kusalañca vo, bhikkhave, desessāmi kusalamūlañceva. Tattha katamaṃ kusalamūlaṃ? Alobho adoso amoho. Tattha katamaṃ kusalaṃ? Aṭṭha sammattāni sammādiṭṭhi yāva sammāsamādhi. Tattha yāni kusalamūlāni, ayaṃ hetu. Yañca alobho tīṇi kammāni samuṭṭhāpeti saṅkappaṃ vāyāmaṃ samādhiñca, ayaṃ alobhassa nissando. Tattha yo adoso, ayaṃ hetu. Yaṃ tayo dhamme paṭṭhapeti sammāvācaṃ sammākammantaṃ sammāājīvañca, ayaṃ nissando. Tattha yo amoho hetu, yaṃ dve dhamme upaṭṭhapeti aviparītadassanampi ca anabhilāpanaṃ, ayaṃ nissando. Imassa brahmacariyassa yaṃ phalaṃ, tā dve vimuttiyo rāgavirāgā cetovimutti avijjā virāgā ca paññāvimutti, idaṃ phalaṃ. Iti imāni tīṇi kusalamūlāni niddiṭṭhāni hetuto ca nissandato ca phalato ca. Evaṃ sādhāraṇāni kusalāni paṭivijjhitabbāni.

Yattha duve yattha tīṇi. Ayañcettha gāthā.

''Tulamatulañca sambhavaṃ, bhavasaṅkhāramavassaji muni;
Ajjhattarato samāhito, abhindi kavacamivattasambhava''nti.

Tulamatulañca sambhavanti tulasaṅkhataṃ atulasaṅkhataṃ. Tattha ye saṅkhatā tulaṃ, te dve dhammā assādo ca ādīnavo ca tulitā bhavanti. Ettako kāmesu assādo. Ettako ādīnavo imassa, idaṃ nissaraṇanti iti nibbānaṃ pajānāti. Dvīhi kāraṇehi atulaṃ na ca sakkā tulayituṃ. Ettakaṃ etaṃ netaṃ paramatthīti tena atulaṃ. Atha pāpuṇā ratanaṃ karitvā acchariyabhāvena atulaṃ. Tattha kusalassa ca abhisambhavā jānanā passanā, ayaṃ amoho. Yaṃ tattha ñātā osiraṇā bhavasaṅkhārānaṃ, ayaṃ alobho. Yaṃ ajjhattarato samāhitoti vikkhepapaṭisaṃharaṇā, ayaṃ adoso. Iti imāni tīṇi kusalamūlāni. Tulamatulasambhavanti ayaṃ amoho. Yo bhavasaṅkhārānaṃ samosaraṇaṃ lobho sammāsamādhīnaṃ assādo, ayaṃ hetu. Yaṃ ajjhattarato avijjaṇḍakosaṃ sambhedo, ayaṃ nissando. Sā pavatti imāni tīṇi niddiṭṭhāni kusalamūlāni hetuto ca nissandato ca phalato ca.

Ettāvatā esā pavatti ca nivatti ca akusalamūlehi pavattati, kusalamūlehi nivattatīti imehi ca tīhi sabbaṃ akusalamūlaṃ samosaraṇaṃ gacchati. So dhamme vā vacanato niddiṭṭho taṇhāti vā kodhoti vā asampajaññanti vā anusayoti vā makkhoti vā paḷāsoti vā assatīti vā issāti vā macchariyanti vā aññāṇanti vā, tehi ye ca vatthūhi niddisitabbaṃ. Yassimāni dve vacanāni dhammapadāni niddiṭṭhāni na so atthi kilesā, yo imesu navasu padesu samodhānaṃ samosaraṇaṃ gacchati. Ayaṃ kileso, na ca lobho, na ca doso, na ca moho.

Yathā akusalamūlāni, evaṃ kusalāni paṭikkhepena niddisitabbāni.

Idaṃ amohādhiṭṭhānaṃ.

37. Tattha katamaṃ kāyakammādhiṭṭhānaṃ?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;
Kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

Tīṇimāni, bhikkhave, sucaritāni [itivu. 69 sucaritasutte]. Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, idaṃ kāyakammādhiṭṭhānaṃ.

Tattha katamaṃ vācākammādhiṭṭhānaṃ?

Subhāsitaṃ [su. ni. 452 suttanipāte] uttamamāhu santo, dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;
Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ, saccaṃ bhaṇe nālikaṃ taṃ catutthaṃ.
Cattārimāni ca vacīsucaritāni idaṃ vācākammādhiṭṭhānaṃ.

Tattha katamaṃ manokammādhiṭṭhānaṃ?

Manena kusalaṃ kammaṃ, manasā saṃvuto bhave;
Manoduccaritaṃ hitvā, manasā sucaritaṃ care.

Tīṇimāni manosucaritāni, anabhijjhā, abyāpādo, sammādiṭṭhi, idaṃ manokammādhiṭṭhānaṃ. Imāni asādhāraṇāni suttāni.

Tattha katamāni sādhāraṇāni suttāni?

Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā [akusalaṃ na kayirā (pī. ka.) passa dha. pa. 281];
Ete tayo kammapathe visodhaye, ārādhaye maggamisippaveditaṃ.

Tisso imā, bhikkhave, pārisuddhiyo – kāyakammapārisuddhi, vācākammapārisuddhi, manokammapārisuddhi.

Tattha katamā kāyakammapārisuddhi? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Tattha katamā vacīkammapārisuddhi? Musāvādā veramaṇī…pe… samphappalāpā veramaṇī. Tattha katamā manokammapārisuddhi? Anabhijjhā abyāpādo sammādiṭṭhi. Idaṃ sādhāraṇasuttaṃ.

Iti sādhāraṇāni ca suttāni asādhāraṇāni ca suttāni paṭivijjhitabbāni. Paṭivijjhitvā vācāya kāyena ca suttassa attho niddisitabbo.

38. Tattha katamaṃ saddhindriyādhiṭṭhānaṃ?

Yassa saddhā [saṃ. ni. 1.260; theragā. 507 aṭṭhakanipāte ca passitabbaṃ] tathāgate, acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṃ, ariyakantaṃ pasaṃsitaṃ.

Saṅghe pasādo yassatthi, ujubhūtañca dassanaṃ;
Adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.

Saddhā ve nandikā ārādhiko, no tassa saddhoti;

Sabbaṃ siyāti bhagavantaṃ, tathārūpo dhammasampasādo.

Idaṃ saddhindriyādhiṭṭhānaṃ.

Tattha katamaṃ vīriyādhiṭṭhānaṃ?

Ārambhatha [ārabhatha (pī.) passa saṃ. ni. 1.185] nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

Cattārome, bhikkhave, sammappadhānā, idaṃ vīriyādhiṭṭhānaṃ.

Tattha katamaṃ satindriyādhiṭṭhānaṃ?

Satīmato sadā bhaddaṃ, bhaddamatthu satīmato;
Satīmato sadā [suve (saṃ. ni. 1.238)] seyyo, satīmā sukhamedhati.

Cattāro satipaṭṭhānā vitthārena kātabbā, idaṃ satindriyādhiṭṭhānaṃ.

Tattha katamaṃ samādhindriyādhiṭṭhānaṃ?

Ākaṅkhato te naradammasārathi, devā manussā manasā vicintitaṃ;
Sabbena jaññā kasiṇāpi pāṇino, santaṃ samādhiṃ araṇaṃ nisevato.

Tayome, bhikkhave, samādhī – savitakko savicāro, avitakko vicāramatto, avitakko avicāro. Idaṃ samādhindriyādhiṭṭhānaṃ.

Tattha katamaṃ paññindriyādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasminti vitthārena.

Tisso imā, bhikkhave, paññā – sutamayī, cintāmayī, bhāvanāmayī, idaṃ paññindriyādhiṭṭhānaṃ suttaṃ, imāni indriyādhiṭṭhānāni asādhāraṇāni suttāni.

39. Tattha katamāni sādhāraṇāni indriyādhiṭṭhānāni suttāni?

Avītarāgo [a. ni. 6.54] kāmesu, yassa pañcindriyā mudū;
Saddhā sati ca vīriyaṃ, samatho ca vipassanā;
Tādisaṃ bhikkhumāsajja, pubbeva upahaññati.

Pañcimāni indriyāni. Saddhindriyādiindriyaṃ daṭṭhabbaṃ. Tīsu aveccappasāde vitthārena suttaṃ kātabbaṃ. Imāni sādhāraṇāni indriyādhiṭṭhānāni suttāni. Yaṃ yassa sambandhaṃ kusalassa vā akusalassa vā tena tena adhiṭṭhānena taṃ suttaṃ niddisitabbaṃ, natthañño dhammo niddisitabbo. Tattha sādhāraṇaṃ kusalaṃ nāpi kusalaṃ akusalaṃ yathā sādhāraṇāni ca kusalamūlāni sādhāraṇāni ca akusalamūlāni uppannaṃ kāmavitakkaṃ pajahati…pe… cattāro sammappadhānā kusalaṃ akusalañca.

Tatthimā uddānagāthā

Vitakko hi mamatthiko [pamatthiko (pī.)], dadaṃ piyo naro iti;
Yo pāṇamatipāteti, tīṇi tassa bālalakkhaṇaṃ.

Satañceva sahassānaṃ, ye ca samaṇabrāhmaṇā;
Chandā dosā bhayā mohā, catūhi agatīhi ca.

Asubhānupassiṃ viharantaṃ, nimittesu asubhā ca;
Ekampi ce piyaṃ pāṇaṃ, mittā sace subhāsitā.

Paññā hi seṭṭhā lokasmiṃ, anuññā tīṇi indriyāni;
Kusalākusalamūlāni ca, tulamatulañca sambhavaṃ.

Kāyena kusalaṃ kare, tīṇi sucaritāni ca;
Subhāsitaṃ uttamamāhu, santo vacīsucaritāni ca.

Kāyena ca kusalaṃ kayirā, manoduccaritāni ca;
Kāyānurakkhī ca sadā, tisso ca pārisuddhiyo.

Yassa saddhā tathāgate, samuppāde ca desito;
Ārambhatha nikkamatha, yā ca sammappadhānatā.

Satīmato sadā bhaddaṃ, satipaṭṭhānabhāvanā;
Ākaṅkhato ca anaññāṇaṃ, ye ca tīṇi samādhayo.

Paññā hi seṭṭhā lokasmiṃ, tisso paññā pakāsitā;
Avītarāgo kāmesu, tatheva pañcindriyā.

Iti therassa mahākaccāyanassa

Jambuvanavāsino peṭakopadese

Tatiyabhūmi suttādhiṭṭhānaṃ nāma.

4. Suttavicayacatutthabhūmi

40. Tattha katamo suttavicayo?

Tattha kusalehi dhammehi akusalehi dhammehi pubbāparaso sādhukaṃ upaparikkhiyati. Kiṃnu kho idaṃ suttaṃ ārabhi…pe… tehi suttehi saha adhisannaṭṭhehi yujjati udāhu na yujjatīti?

Yathā bhagavā kilese ādimhi tattha deseti. Kiṃ desitaṃ? Tesaṃ kilesānaṃ pahānaṃ udāhu no desitanti upaparikkhitabbaṃ. Yadi na desitaṃ bhagavati tesaṃ kilesānaṃ pahānaṃ kusalā dhammā pariyesitabbā yattha te akusalā pahānaṃ gacchanti. Sace samannehamāno na labhati. Tattha akusalā dhammā apakaḍḍhitabbā vīmaṃsitabbā, saṃkilesabhāgiyasuttaṃ, yadi kilesā apakaḍḍhiyantā. Ye vā na denti tattha upaparikkhitabbā ariyamaggadhammā tāsu bhūmīsu kilesā pahānaṃ gacchanti, udāhu na gacchantīti. Yattakā pana kilesā desitā. Na tattakā ariyadhammā desitā. Yattha kilesā pahānaṃ gacchanti, tattha ye kilesā ariyadhammānaṃ paṭipakkhena na yujjanti, te apakaḍḍhitabbā, sace apakaḍḍhiyantā yojanaṃ deti. Tattha evaṃ vīmaṃsitabbaṃ. Dve tīṇi vā taduttari vā kilesā ekena ariyamaggena pahānaṃ gacchantīti. Sace evaṃ vīmaṃsiyantā yojanaṃ deti, tattha upaparikkhitabbaṃ. Paramparāya vā piṭakasampadānena vā suttassa attho ca nattho ca. Yaṃ vā na sakkā suttaṃ niddisituṃ neva suttaṃ vicikicchitabbaṃ. Evaṃ yathā ādimhi kusalā dhammā honti. Ye kilesā te pahīneyyāti. Te upaparikkhitabbā. Puro vā kusalo paṭipakkhena vā puro desanā, anūnā anadhikā uggahetabbā. Yathā paṭhamo uttilo yesamidāni kilesānaṃ ye ariyadhammā desitā ime kilesā imehi ariyadhammehi pahīyanti,

udāhu nappahīyantīti vicinitabbā. Yadi upaparikkhiyamānā yujjanti, gahetabbā. Atha na yujjanti, ye kilesā apaṭipakkhā honti, te kilesā aparipakkhitabbā. Ye ca ariyadhammā paṭipakkhā honti, te ariyadhammā apakaḍḍhitabbā. Na hi ariyadhammā anāgāmikilesappahānaṃ gacchanti, nāpi ariyadhammā sabbakilesānaṃ pahānāya saṃvattanti. Yathā kusalā mettā akusalo rāgo na tu kusalā mettāti kāretvā akusalassa rāgassa pahānāya sambhavati byāpādo mettāya pahānaṃ gacchati. Tasmā ubho kilesā upaparikkhitabbā. Yo yo ca dhammo upadisiyati kusalo vā akusalo vā so apakaḍḍhitabbo. Sace te yujjanti apakaḍḍhiyamāno natthi upaparikkhitabbaṃ. Dve vā kilesā ekena ariyadhammena pahīneyyāti dvīhi vā ariyadhammehi eko vā kileso pahīyatīti.

Atha vā evampi upaparikkhiyamānaṃ yujjati, tattha vīmaṃsitabbaṃ vā yathā yujjati tattha vīmaṃsitabbaṃ vā, yathā nanu sakkā suttaṃ niddisituṃ, na hi sutte vicikicchitabbaṃ. Kileso maṃ ariyadhammesu desitesu ubhayato upaparikkhitabbaṃ. Kira ye vā ime kilesā desitā ye ca ariyadhammā desitā gāthāya vā byākaraṇena vā, kiṃ nu kho ime kilesā imehi ariyadhammehi pahīyanti, udāhu nappahīyanti? Ime vā ariyadhammā imesaṃ kilesānaṃ pahānāya saṃvattantīti. Kiñcāpi kusalehi dhammehi akusalā dhammā pahānaṃ gacchanti. Na tu sabbehi ariyadhammehi sabbākusalā pahānaṃ gacchanti. Yathā mettā kusalo akusalo ca rāgo na tu kusalā mettā akusalo rāgoti kāretvā mettāya rāgo pahānaṃ, byāpādo mettāya pahānaṃ gacchanti. Evaṃ kilesoti kāretvā suttena pahānaṃ gacchati. Na sutto dhammoti kāretvā sabbaṃ kilesassa pahānāya saṃvattati. Yaṃ tu suttassa ariyadhammo saṃkilesapaṭipakkho, so tena pahānaṃ gacchatīti.

41. Tattha kusale desite sutte byākaraṇe vā saṃkilesā na yujjanti ariyadhammā vā, te mahāpadese niddisitabbāvayavena apakaḍḍhitabbā. Tattha kilesehi ca desitehi ariyadhammesu ca yadipi tena ariyadhammena te kilesā pahānaṃ gacchanti. Tatthapi uttari upaparikkhitabbaṃ. Kena kāraṇena ete kilesā pajahitabbā, kena kāraṇena ariyadhammā desitāti? Yena yena vā ākārena ariyadhammā desitā, tena tena pakārena ayaṃ kileso ṭhito. Atthi hi eko kileso, tena vā ariyadhammā na aññathā aññathā pahātabbo, yathā diṭṭhi rāgo avijjā ca dassanena pahātabbā. Sā ce evañca avijjā bhāvanāya bhūmi vā dhammā bhāvanāya pahātabbā. Sāyeva uddhaṃbhāgiyaṃ asaṅkhatadassanāya vimuttiyā animittena cetosamādhinā amanasikārena pahīyati. Evaṃ sātthaṃ sabyañjanaṃ upaparikkhitabbaṃ. Ye dassanena pahātabbā kilesā dassanākārena ariyadhammo desito, bhāvanāya pahātabbā bhāvanākārena ariyadhammo desito, patisevanā pahātabbā patisevanākārena ariyadhammo desito, evaṃ vinodanapahātabbā yāva satta āsavā kātabbā, yāvaññathā. Aññathā hesa dhammo pahātabbo aññenākārena ariyadhammo desito, so ariyadhammo aññathā pariyesitabbo. Yadi ayaṃ dhammo pariyesato yo ca deseti yena yenākārena, so ariyadhammo pariyesitabbo, tenākārena kileso pahīyati. So tattha upaparikkhitabbo. Atha na yujjati yadi hi tena suttena vihitaṃ suttaṃ vīmaṃsitabbaṃ. Yathā yujjati, tathā gahetabbaṃ. Yathā na yujjati, tathā na gahetabbaṃ, addhā etaṃ bhagavatā na bhāsitaṃ, āyasmatā vā duggahitaṃ, yathā mahāpadese niddisitabbaṃ, bhagavatā yathābhūtaṃ desitaṃ, yo ca dhammo desito kusalo ca akusalo ca tassa dhammassa paccayo pariyesitabbo. Na hi paccayā vinā dhammo appaccayo uppajjati. Tattha ko ākāro pariyesanāya?

Tattha tathārūpaṃ sahetu sappaccayaṃ soyaṃ dhammo vuttoti idaṃ vīmaṃsitabbaṃ. So ca paccayo tividho – mudu majjho adhimatto. Tattha mudumhi paccaye mududhammo gahetabbo, evaṃ satyesa paccayo duvidho paraṃparāpaccayo ca samanantarapaccayo ca. So paccayo mudutena byādhimattaṃ pariyesitabbaṃ. Kiṃ kāraṇaṃ? Aññataropi paccayo aññehi paccayehi pariyattiṃ vā pāripūriṃ vā gacchati. Tattha yo dhammo desito, tassa dhammassa etena vā kāraṇena vā hetu pariyesitabbo. Yathā paccayo hetunā paccayena ca, so tassa dhammassa nissando pariyesitabbo. Yathā niddiṭṭho adhiṭṭhāne padhānaṃ pariyesati, so paccayo pariyesitabbo. Na hi mudussa dhammassa adhimatto nissando adhimattassa vā nissandassa mududhammo, atha mudussa mudu majjhāya majjho adhimattassa adhimatto yujjati, taṃ gahetabbaṃ, atha na yujjati na gahetabbaṃ. Yañca bhagavā ārabhati dhammaṃ desetuṃ, taṃyeva dhammaṃ majjhantapariyosānaṃ deseti, yathā suttādhiṭṭhāne dhammā ādimhi niddisati, taṃyeva bahu tassa suttassa pariyosānaṃ. Tassa hi dhammassa vasena taṃ suttaṃ hoti gāthā vā byākaraṇaṃ khuddakaṃ mahantaṃ vā, yathā pana duvidhā anurūpanti vā thapanā ca

desanāthapanā. Rūpantipi dhammassa pariyesitabbā. Yathā ca bhagavatā pañcannaṃ indriyānaṃ saṃvaraṇaṃ desitaṃ taṇhāya niggahaṇatthaṃ icchāva hoti. Deseti yathā gopālakopame sutte aññehipi suttehi bhagavā bhāsati icchāva hoti majjhimanikāye vitakko ayaṃ bhagavato desanānurūpanti iti so dhammo aññesupi veyyākaraṇesu pariyesitabbo. Na hi ekaṃ hi sutte daṭṭhabbo. Yujjanaṃ taṃ gahetabbaṃ.

42. Tattha katamaṃ anuññātaṃ? Yaṃ kiñci suttaṃ bhagavatā na bhāsitaṃ tañca suttesuyeva ndissati, evametaṃ dhāretabbaṃ. Yathā asukena bhāsitanti, taṃ suttaṃ vīmaṃsitabbaṃ. Kiṃ nu kho imaṃ suttaṃ anuññātaṃ khamaṃ bhagavato udāhu nānuññātaṃ khamaṃ, kiñci rūpañca suttaṃ bhagavato anuññātaṃ khamaṃ kiñci rūpañca nānuññātaṃ khamaṃ? Yaṃ sabbaso anotāretvā dasabalo gocaraṃ deseti, taṃ sabbaṃ suttaṃ bhagavato nānuññātaṃ khamaṃ. Atthipi so sāvako dasabalānaṃ gocaraṃ jānāti odhiso anodhiso, taṃ pana balaṃ sabbaso na jānāti aññathā nāma savanena, yathā āyasmatā sāriputtena yena brāhmaṇo ovadito, tassa āyasmato natthi indriyabalavemattañāṇaṃ, tena puggalaparo [puggalo paroparañca (pī.)] parañca taṃ ajānanto sati uttarikaraṇīye uppādito, so bhagavatā apasādito. Yathāva āyasmā mahākassapo bhāgineyyaṃ ovadati anantariyasamannāgato iddhipāṭihīrena aṅguliyo adīpetvā yaṃ sabbesaṃ dhammānaṃ kammasamādānānaṃ hetuso ṭhānaso yathābhūtaṃ ñāṇaṃ, tassa āyasmato saṃvijjate, tena naṃ ovadati, taṃ bhagavā karoti.

‘‘Sacepi dasa pajjote, dhārayissasi kassapa;
Neva dakkhati rūpāni, cakkhu tassa na vijjatī’’ti.

Api ca kho yathā dūto rājavacanena sattamanusāsati, evaṃ sesānugo aññātakaṃ ghosaṃ paresaṃ deseti. Anuññātakhamasuttaṃ gahetabbaṃ. Ananuññātakhamaṃ na gahetabbaṃ.

Tattha katamo suttasaṅkaro? Pañcavidhaṃ suttaṃ, saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ dassanabhāgiyaṃ bhāvanābhāgiyaṃ asekkhabhāgiyaṃ. Aññaṃ ārādheyya aññaṃ deseti aññassa ca suttassa atthaṃ aññamhi sutte niddisati. Suttassa vā hi anekākāraṃ atthaṃ niddisati. Ariyadhammasādhane atthaṃ vivarati. Vāsanābhāgiyassa atthaṃ dassanabhāgiyesu niddisati. Orambhāgiyānaṃ saṃyojanānaṃ atthaṃ uddhaṃbhāgiyesu niddisati. Mudumajjhānaṃ indriyānaṃ adhimattesu suttesu niddisati. Iti ayaṃ suttaṃ sambhedaṃ hetunā ca nissandena ca phalena ca niddesena ca mudumajjhādhimattatāyapi ca atthena ca byañjanena ca yo sambhedo, ayaṃ vuccati suttasaṅkaro. Yo asambhedo, ayaṃ vuccati suttavicayo.

Tatthāyaṃ uddānagāthā

Purimānaṃ akkhaṇḍaṃ, yathābhūtassa paccayo;
Nissando vāsanāsaddhi, anuññā suttasaṅkaro.

Therassa mahākaccāyanassa

Suttavicayo nāma catutthabhūmi.

5. Pañcamabhūmi

43. Tattha katamo hāravibhaṅgo? Yattha soḷasa hārā akkharaso bhedaṃ gacchanti. Tattha ādimhi desanāhāro. Tattha ayaṃ gāthā kusalā vā akusalā vā saccāni vā saccekadeso vā. Kiṃ desitanti? Sutte vīmaṃsā desanāhāro. Yathā ariyasaccāni nikkhepo cattāri saccāni sādhāraṇāni asādhāraṇāni ca. Yāni ca aṭṭhārasa padāni dukkhato satta padāni saṅkhepena kāyikena cetasikena dukkhena, appiyasampayogena piyavippayogena ca tīhi ca saṅkhatāhi. Tattha tīṇi saṅkhatalakkhaṇāni tisso dukkhatā uppādo saṅkhatalakkhaṇaṃ, saṅkhāradukkhatāya dukkhatā ca saṅkhatalakkhaṇaṃ, vipariṇāmadukkhatāya

dukkhatāti aññathatthaṃ ca saṅkhatalakkhaṇaṃ, dukkhadukkhatāya ca dukkhatā, imesaṃ tiṇṇaṃ saṅkhatalakkhaṇānaṃ tīsu vedanābhūmīsu adukkhamasukhā vedanā uppādo saṅkhatalakkhaṇaṃ, saṅkhāradukkhatāya ca dukkhatā tayo saṅkhatalakkhaṇaṃ, sukhā vedanāya ca vipariṇāmadukkhatāya ca dukkhatāti aññathattaṃ saṅkhatalakkhaṇaṃ, dukkhāvedanā dukkhadukkhatā ca dukkhatā imamhi imesu navapadesu paṭhamakesu sattasu padesu soḷasasu padesu dukkhā pariyesitabbā, ekādasa dukkhatāya ca lakkhaṇaṃ niddese niddiṭṭhaṃ. Pātubhāvalakkhaṇā jātiyā ca pātubhāvacutilakkhaṇo cutoti vitthārena pannarasapadāni kattabbāni, evaṃ sādhāraṇāni asādhāraṇāni ca sattasu dasasu padesu saññāsa tividhe ca sāsanappaṭṭhāne aṭṭhārasavidhesu ca suttādhiṭṭhānesu dasavidhesu ca suttavidheyyesu soḷasavidhesu ca hāresu ekavīsatividhāya ca pavicayavīmaṃsāyāti idaṃ desitaṃ. Yathābhūtañca desitanti, ayaṃ vuccati desanāhāro.

44. Tattha katamo vicayo hāro?

Padaṃ pañhā ca pucchā ca, kiṃ pubbaṃ kiñca pacchimaṃ;
Anugīti sā ca vicayo, hāro vicayoti niddiṭṭho.

Padanti paṭhamaṃ padaṃ. Tassa ko attho? Yaṃ bhagavā puṭṭho āyasmatā ajitena taṃ gahetabbaṃ, katipadāni puṭṭhāni yathākiṃ kenassu nivuto lokoti gāthā, imāni katipadāni cattāri iti visajjanāya pucchā. Yattakehi padehi bhagavatā visajjitāni padāni iti pucchāya ca yā padānaṃ saṅkāsanā, idaṃ vuccati padanti.

Pañhāti imāni cattāri padāni. Kati pañhā? Eko vā dve vā taduttari vā imāni cattāri padāni eko pañho, atthānuparivatti byañjanaṃ hoti, sambahulānipi padāni ekamevatthaṃ pucchati. Imāni cattāri padāni anuparivattīni taṃ byañjanena eko pañhova hoti. Kenassu nivuto lokoti lokaṃ sandhāya pucchati, kenassu nappakāsati kissābhilepanaṃ brūsīti taṃyeva pucchati. Kiṃsu tassa mahabbhayanti taṃyeva pucchati. Evaṃ atthānuparivatti byañjanaṃ eko pañho hoti, so pañho catubbidho ekaṃsabyākaraṇīyo vibhajjabyākaraṇīyo paṭipucchābyākaraṇīyo ṭhapaniyoti. Tattha cakkhu aniccanti ekaṃsabyākaraṇīyo, yaṃ aniccaṃ taṃ dukkhanti vibhajjabyākaraṇīyo, siyā aniccaṃ na cakkhu, yānipi āyatanāni ca na cakkhu, tānipi aniccanti na cakkhuyeva, ayaṃ vibhajjabyākaraṇīyo, yaṃ cakkhu taṃ cakkhundriyaṃ neti paṭipucchābyākaraṇīyo, taṃ cakkhu tathāgatoti ṭhapaniyo. Aññatra cakkhunāti ṭhapaniyo pañho. Idaṃ pañhaṃ bhagavā kiṃ pucchito, lokassa saṃkileso pucchito. Kiṃ kāraṇaṃ? Tividho hi saṃkileso taṇhāsaṃkileso ca diṭṭhisaṃkileso ca duccaritasaṃkileso ca. Tattha avijjāya nivutoti avijjaṃ dasseti, jappāti taṇhaṃ dasseti, mahabbhayanti akusalassa kammassa vipākaṃ dasseti, sotaṃ nāma sukhavedanīyassa kammassa dukkhavedanīyo vipāko bhavissatīti netaṃ ṭhānaṃ vijjatīti bhagavā visajjeti, catūhi yo padehi avijjāya nivuto lokoti…pe… evaṃ vuccati.

45. Taduttari paṭipucchati, savanti sabbadhi sotāti gāthā, cattāri padāni pucchati taṃ bhagavā dvīhi padehi visajjeti.

Yāni sotāni lokasmiṃ, sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhīyare.

Imāni cattāri padāni dvīhi padehi visajjeti. Idaṃ padanti pucchito, tassa saṃkiliṭṭhassa lokassa vodānaṃ pucchito, sotāni cha taṇhākāyā bahulādhivacanena niddiṭṭhā bhavanti sabbehi āyatanehi. Tāni sotāni kena nivāriyantīti pariyuṭṭhānapahānaṃ pucchati, kena sotā pidhīyareti anusayasamugghātaṃ pucchati. Tattha bhagavā chasu dvāresu satiyā deseti, yo hi sampajāno viharati satidovārike ca tassa indriyāni guttāni sambhavanti. Tattha guttesu indriyesu yā yā vipassanā, sā sā tesaṃ tesaṃ sotānaṃ tassā ca avijjāya yo loko nivuto accantapahānāya saṃvattati. Evaṃ sotāni pihitānipi bhavanti tato uttari pucchati.

Paññā ca sati ca nāmarūpassa kho tassa bhagavantaṃ puṭṭhumāgamma katthetaṃ upasammati

imāni cattāri padāni bhagavā ekena padena visajjeti.

> Yametaṃ pañhaṃ apucchi [pucchase pañhaṃ (pī. ka.) passa su. ni. 1043], ajita taṃ vadāmi te…pe…;
> Viññāṇassa nirodhena, etthetaṃ upasammati.

Iminā pañhena kiṃ pucchati? Anupādisesanibbānadhātuṃ pucchati, taṃ bhagavā anupādisesāya nibbānadhātuyā visajjeti. Tattha paṭhamena pañhena saṃkilesaṃ pucchati. Dutiyena pañhena vodānaṃ pucchati. Tatiyena pañhena sopādisesanibbānadhātuṃ pucchati. Catutthena pañhena anupādisesanibbānadhātuṃ paṭipucchati tato uttari paṭipucchati.

> Ye ca saṅkhātadhammāse, ye ca sekhā [sekkhā (ka.) passa su. ni. 1044] puthū idha;
> Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa.

Imāni cattāri padāni pucchati. Kati ca pana te pañhe saṅkhātadhammā ca arahantā sekkhā ca? Kiṃ pubbaṃ kiñca pacchimanti ayamattho. Tattha kataraṃ paṭhamaṃ pucchati, kataraṃ pacchā? Arahantaṃ paṭhamaṃ pucchati. Sekkhadhamme tattha kena padena saṅkhātadhammāti arahanto gahitā, puthūti sekkhā gahitā. Tesaṃ me nipakoti sādhāraṇaṃ padaṃ bhagavantaṃ pucchati. Tassa sādhāraṇāni ca asādhāraṇāni ca pañhesu pucchitabbāni. Taṃ bhagavā visajjeti. Na tathā puṭṭhaṃ, paṭhamaṃ puṭṭhaṃ, taṃ pacchā visajjeti. Yaṃ pacchā pucchitaṃ paṭhamaṃ visajjeti. Kiñca idaṃ pucchitaṃ visuddhānaṃ visujjhantānañca kā iriyāti idaṃ pucchi, taṃ kāmesu nābhigijjheyya. Manasānāvilo siyāti pariyuṭṭhānāni vitakkena ca bhagavā nivāreti, dve pana vitakkaanāvilatāya pariyuṭṭhānaṃ, yathā nīvaraṇesu niddiṭṭhaṃ. Kusalā sabbadhammesūti arahantaṃ visajjeti.

Kenassu tarati oghanti gāthā, imāni cattāri padāni. Cattāroyeva pañhā. Kiṃ kāraṇaṃ, na hi ettha atthānuparivatti byañjanaṃ [yathānuparivatthivajjaṃ (pī. ka.)] yathā paṭhamaṃ ajitapañhesu, tassa na ekaṃsena bahūni visajjanāni, bahukā pañhā, ekova na cāpi, sabbe pucchati, pubbe visajjito, yathā catuttho ajitopañhe, yaṃ ettha yathābhūtaṃ pariyesanāpadabandhena visajjanāyo evaṃ yathābhūtaṃ pariyesati. Yo puna ettha yaṃ evaṃ pucchati tattha ayamākāro pucchanāyaṃ antojaṭā bahijaṭāti gāthā [saṃ. ni. 1.29] pucchitavisajjanāya maggitabbā. Kathaṃ visajjitāti bhagavāti visajjeti? Sīle patiṭṭhāya naro sapaññoti gāthā. Tattha cittabhāvanāya samathā, paññābhāvanāya vipassanā. Tattha evaṃ anumīyati, ye dhammā samathena ca vipassanāya ca pahīyanti, te ime antojaṭā bahijaṭā. Tattha visajjanaṃ samathena rāgo pahīyati, vipassanāya avijjā. Ajjhattavatthuko rāgo antojaṭā, bāhiravatthuko rāgo bahijaṭā. Ajjhattavatthukā sakkāyadiṭṭhi, ayaṃ antojaṭā. Ekasaṭṭhi diṭṭhigatāni ca bāhiravatthukāni bahijaṭā, yā hi ajjhattavatthukā yā diṭṭhibhāgiyena bhavissati, ayaṃ jaṭā. Tathā saṃkhittena yā kāci ajjhattavatthukā taṇhā ca diṭṭhi ca, ayaṃ antojaṭā. Yā kāci bāhiravatthukā taṇhā ca diṭṭhi ca, ayaṃ bahijaṭā.

Yathā devatā bhagavantaṃ pucchati ‘‘catucakkaṃ navadvāra’’nti gāthā [saṃyuttanikāye]. Tattha bhagavā visajjeti ‘‘chetvā naddhiṃ varattaṃ cā’’ti gāthā, idaṃ bhagavā dukkhanirodhagāminiṃ paṭipadaṃ visajjeti. Imāya visajjanāya bhagavā anumīyati kilese ettha purimāya gāthāya niddisitabbena. Taṃ hi catucakkanti cattāro vā hatthapādā. Navadvāranti nava vaṇamukhāni. Yathā catucakkanti cattāro upādānā, upādānappaccayā bhavo, upādānanirodhā bhavanirodho. Navadvāranti nava mānavidhā, mānajātikāya hi dukkhaṃ seyyenamhi paraso tīṇi tikāni puṇṇaṃ. Tikena saṃyuttaṃ hi pañcakāmaguṇiko rāgo. Tattha naddhīti taṇhā visajjīyati. Varattanti mānaṃ visajjeti, icchā lobho ca pāpakoti pañcakāmaguṇiko rāgo. Tattha visamalobho pāpakoti niddisiyati samūlataṇhanti. Aññāṇamūlakā taṇhāti aññāṇamūlakā taṇhā, taṇhāya ca diṭṭhiyā ca pahānaṃ. Ye ca puna aññepi keci catucakkayogena teneva kāraṇena ca yujjanti, saṃsāragāmino dhammā sabbe niddisitabbā. Tatthāyaṃ gāthā visajjanā pucchāya ca visajjanāya sameti [samaṃti (pī.)]. Yaṃ yadi sandena atha saha byākaraṇena anugītiyaṃ ca so vicayoti bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati.

46. Aṭṭhahi, bhikkhave, aṅgehi samannāgato bhikkhu dūteyyaṃ gantumarahati [kātumarahati (pī. ka.) passa a. ni. 8.16]. Imāni aṭṭha padāni nikkhittāni. Chahi padehi bhagavā anugāyati.

‘‘Yo ve na byathati [byāthati (ka.)] patvā, parisaṃ uggavādiniṃ;
Na ca hāpeti vacanaṃ, na ca chādeti sāsanaṃ.

‘‘Asandiddhiṃ ca bhaṇati, pucchito na ca kuppati;
Sa ve tādisako bhikkhu, dūteyyaṃ gantumarahatī’’ti.

Tattha pana bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati. Sattahi, bhikkhave, aṅgehi samannāgato kalyāṇamitto piyo garubhāvanīyoti vitthārena, idaṃ bhagavā sattahi padehi anugāyati. Iti bahussutavā anugāyati, appatarakathaṃ padaṃ vā nikkhepo, bahussutavā nava padāni nikkhepo, appatarikā anugītiyā bahutarikā anugāyati. Ayaṃ vuccati te anugīti ca vicayo, ayaṃ vicayo nāma hāro.

Tattha katamo yuttihāro?

Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesaṃ;
Yuttāyutti parikkhā, hāro yuttīti niddiṭṭho.

Hārānaṃ soḷasannaṃ yathā desanā yathā vicayo yo ca niddisiyati, ayaṃ niddeso. Ayaṃ pucchā suttesu na yujjatīti yā tattha vīmaṃsā, ayaṃ yutti.

Yathā hi sahetū sappaccayā sattā saṃkilissanti, atthi hetu atthi paccayo sattānaṃ saṃkilesāya, sahetū sappaccayā sattā visujjhanti, atthi hetu atthi paccayo sattānaṃ visuddhiyā. Sīlavatā, ānanda, puggalena na veyyākaraṇiyā kinti me vippaṭisāro uppādeyya…pe… abyākaraṇaṃ kattabbaṃ, ayaṃ visuddhiyā maggo. Tassa hetu ko paccayo, sīlakkhandhassa cattāri cattāri hetu ca paccayo ca. Sappurisasaṃsevo yo ca patirūpadesavāso ca, ayaṃ upādāpaccayatā sappaccayo. Yaṃ porāṇakammaṃ assa vipāko paccayo, tāya paccayāya attasammāpaṇidhi, ayaṃ hetu. Iti sīlakkhandho sahetu sappaccayoti idaṃ lokikaṃ sīlaṃ.

Yaṃ pana lokuttaraṃ sīlaṃ, tassa tīṇi indriyāni paccayo – saddhindriyaṃ vīriyindriyaṃ samādhindriyaṃ – ayaṃ paccayo. Satindriyañca paññindriyañca hetu. Paññāya nibbedhagāminiyā, yaṃ sīlaṃ jāyati. Sotāpannassa ca sīlaṃ tenāyaṃ hetu ayaṃ paccayo. Yaṃ puna samādhino passaddhi ca pīti ca pāmojjaṃ paccayo. Yaṃ sukhaṃ hetu tena samādhikkhandho sahetu sappaccayo. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ paññā. Tassa paratoghoso ajjhattaṃ ca yoniso manasikāro hetu ca paccayo ca, iti ime tayo khandhā sahetū sappaccayā evaṃ satta paññā. Sattabyākaraṇīsu ca suttesu na yujjati. Ayaṃ yuttihāro. So catūsu mahāpadesesu daṭṭhabbo.

47. Tattha katamaṃ padaṭṭhānaṃ?

Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;
Iti yāva sabbadhammā, eso hāro padaṭṭhāno.

Tattha pañcakāmaguṇā kāmarāgassa padaṭṭhānaṃ. Yesaṃ kesañci kāmarāgo uppajjati uppanno vā uppajjissati vā, etesu yepi pañcasu rūpesu āyatanesu nāññatra etehi kāmarāgassa padaṭṭhānanti. Vuccate, tena pañca kāmaguṇā kāmarāgassa padaṭṭhānaṃ. Pañcindriyāni rūparāgassa padaṭṭhānaṃ. Manindriyaṃ bhavarāgassa padaṭṭhānaṃ. Pañcakkhandhā sakkāyadiṭṭhiyā padaṭṭhānaṃ. Ekasaṭṭhi diṭṭhigatāni diṭṭhirāgassa padaṭṭhānaṃ. Kāmadhātu kāmarāgassa padaṭṭhānaṃ. Arūpadhātu arūparāgassa padaṭṭhānaṃ. Sukhasaññā kāmarāgassa padaṭṭhānaṃ. Byāpādasaññā byāpādassa padaṭṭhānaṃ. Asampajaññatā sammohassa padaṭṭhānaṃ. Nava āghātavatthūni byāpādassa padaṭṭhānaṃ. Navavidhaṃ mānaṃ [navamānaṃ vidhamānassa (pī. ka.)] mānassa padaṭṭhānaṃ. Sukhā vedanā rāgānusayassa

padaṭṭhānaṃ. Dukkhā vedanā paṭighānusayassa padaṭṭhānaṃ. Adukkhamasukhā vedanā avijjānusayassa padaṭṭhānaṃ. Attavādupādānañca musāvādo ca lobhassa padaṭṭhānaṃ. Pāṇātipāto ca pisuṇavācā ca pharusavācā ca byāpādassa padaṭṭhānaṃ. Micchattañca samphappalāpo ca mohassa padaṭṭhānaṃ. Bhavaṃ bhogañca vokāro ahaṃkārassa padaṭṭhānaṃ. Bāhirānaṃ pariggaho mamaṃkārassa padaṭṭhānaṃ. Kāyassa saṅgaṃ [kāyavaṅkaṃ (pī.)] diṭṭhiyā padaṭṭhānaṃ. Kāyikadoso dosassa padaṭṭhānaṃ. Kāyikakāsāvo lobhassa padaṭṭhānaṃ. Yo yo vā pana dhammo yena yena ārammaṇena uppajjati saccādhiṭṭhānena vā dhammādhiṭṭhānena vā anusayanena vā, so dhammo tassa padaṭṭhānaṃ. Tena sārammaṇena so dhammo uppajjati.

Yathā manusso purimassa padassa padaṭṭhānaṃ alabhanto dutiyaṃ padaṃ uddharati, so pacchānupadaṃ saṃharati. Yadi pana yo na dutiyapadassa padaṭṭhānaṃ labhati, aparaṃ padaṃ uddharati. Tassa yo ceso paccayo bhavati. Evaṃ dhammo kusalo vā akusalo vā abyākato vā padaṭṭhānaṃ alabhanto na pavattati. Yathā payuttassa dhammassa yonilābho [yoniso lābho (pī.)], ayaṃ vuccati padaṭṭhāno hāro.

48. Tattha katamo lakkhaṇo hāro?

Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā tena;
Sabbe bhavanti vuttā, so hāro lakkhaṇo nāma.

Yesañca susamāraddhā, niccaṃ kāyagatāsatīti gāthāya vuttāya kāyagatāsatiyā vuttā vedanāgatā cittagatā dhammagatā ca sati catunnaṃ satipaṭṭhānānaṃ ekena satipaṭṭhānena. Na hi cittaṃ ekasmiṃ viññāṇaṭṭhitiyā pavattati, nānāsu gatīsu pavattati, kāyagatāsatiyā vuttāya vuttā vedanāgatā cittadhammagatā ca. Na hi kāyagatāsatiyā bhāvitāya satipaṭṭhānā cattāro bhāvanāpāripūriṃ na gacchanti. Evaṃ tassadisesu dhammesu vuttesu sabbadhammā vuttā ca bhavanti.

Sacittapariyodāpanaṃ, etaṃ buddhāna sāsananti gāthā cetasikā dhammā vuttā, citte rūpaṃ vuttaṃ. Idaṃ nāmarūpaṃ dukkhaṃ ariyasaccaṃ. Tato sacittapariyodāpanā yaṃ yaṃ odapeti, taṃ dukkhaṃ. Yena odapeti, so maggo. Yato odapanā, so nirodho. Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tattha sahajātā vedanā saññā cetanā phasso manasikāro ete te dhammā ekalakkhaṇā uppādalakkhaṇena. Yo ca rūpe nibbindati, vedanāya so nibbindati, saññāsaṅkhāraviññāṇesupi so nibbindati. Iti ye ekalakkhaṇā dhammā, tesaṃ ekamhi dhamme niddiṭṭhe sabbe dhammā niddiṭṭhā honti, ayaṃ vuccati lakkhaṇo hāro.

Tattha katamo catubyūho hāro?

Nirutti adhippāyo ca, byañjanā desanāya ca;
Suttattho pubbāparasandhi, eso hāro catubyūho.

Tattha katamā nirutti, sā kathaṃ pariyesitabbā [passitabbā (pī. ka.)]? Yathā vuttaṃ bhagavatā ekādasahi aṅgehi samannāgato bhikkhu khippaṃ dhammesu mahattaṃ pāpuṇāti, atthakusalo ca hoti, dhammakusalo ca hoti, niruttikusalo ca hoti, itthādhivacanakusalo ca hoti, purisādhivacanakusalo ca, vipurisādhivacanakusalo ca, atītādhivacanakusalo ca, anāgatādhivacanakusalo ca, paccuppannādhivacanakusalo ca. Ekādhippāyena kusalo nānādhippāyena kusalo. Kimhi desitaṃ, atītānāgatapaccuppannaṃ. Itthādhivacanena purisādhivacanena vipurisādhivacanena sabbaṃ yathāsuttaṃ niddiṭṭhaṃ. Taṃ byañjanato niruttikosallato yo yaṃ suttassa suniruttidunniruttitaṃ avekkhati, idaṃ evaṃ niropayitabbaṃ. Idampi na niropayitabbaṃ. Idaṃ vuccate niruttikosallaṃ.

49. Tattha katamaṃ adhippāyakosallaṃ? Yathādesitassa suttassa sabbassa vāraṃ gacchati imena bhagavatā desitabbanti. Yathā kiṃ appamādo amataṃ padaṃ, pamādo maccuno padanti gāthā. Ettha bhagavato ko adhippāyo? Ye asītimeva ākaṅkhanti te appamattā viharissanti, ayaṃ adhippāyo.

Yogassa kālaṃ na nivattati yā ca, so na tattha pāpintave bhavanti;
Vedanāmaggaisinā [vedanāmaggaṃ isinā (pī.)] paveditaṃ, dhutarajāsavā dukkhā pamokkhātā.

Ettha bhagavato ko adhippāyo? Ye dukkhe nāssādakā [dukkhena sādhakā (pī.)], te vīriyamārabhissanti dukkhakkhayāyāti. Ayaṃ tattha bhagavato adhippāyo. Iti gāthāya vā byākaraṇena vā desite iminā suttena sādhakā, yo evaṃ dhammānudhammaṃ paṭipajjatīti so adhippāyo, ayaṃ vuccati desanādhippāyo.

Tattha katamo pubbāparasandhi? Yaṃ gāthāyaṃ vā suttesu vā padāni asīti tāni bhavanti evaṃ vā evameti tassā gāthāya suttassa vā yāni purimāni padāni yāni ca pacchimakāni, tāni samosāretabbāni. Evaṃ so pubbāparena sandhi ñāyati. Yā ekā samāraddhā gāthā dve tīṇi vā tassa mekadese bhāsitānaṃ abhāsitāhi gāthāhi aniddiṭṭho attho bhavati tadupadhāritabbaṃ. Yaṃva sabbā [yaṃ vattabbaṃ (pī.)] itissa pariyesamānassa pariyesanā kaṅkhā, tassa vā puggalassa paññattīnaṃ apare pariyesitabbaṃ. Idaṃ vuccate pubbāparena sandhi. Kosallanti vatthuto nidānakosallaṃ. Byañjanato niruttikosallaṃ. Desanādhippāyakosallaṃ. Pubbāparena sandhikosallaṃ. Tattha tassa gāthā pariyesitā nidānaṃ vā. Upalabbhituṃ na attho niddisitabbo vatthuto nidānakosallaṃ atthakosallaṃ imehi catūhi padehi attho pariyesiyanto yathābhūtaṃ pariyiṭṭho hoti. Atha ca sabbo vatthuto vā nidānena vā yo adhippāyo byañjano nirutti sandhi ca anuttaro eso pubbāparena evaṃ suttatthena desitabbaṃ. Ayaṃ catubyūho hāro.

50. Tattha katamo āvaṭṭo hāro?

Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro.

Yathā kiṃ unnaḷānaṃ pamattānanti gāthāyo. Yaṃ pamādo, idaṃ kissa padaṭṭhānaṃ? Kusalānaṃ dhammānaṃ osaggassa. Kusaladhammosaggo pana kissa padaṭṭhānaṃ? Akusaladhammapaṭisevanāya. Kissa padaṭṭhānaṃ, kusaladhammapaṭisevanāya? Kissa padaṭṭhānaṃ, kilesavatthupaṭisevanāya? Iti pamādena mohapakkhiyā diṭṭhi avijjā chandarāgapakkhiyā. Tattha taṇhā ca diṭṭhi cattāro āsavā taṇhā kāmāsavo ca bhavāsavo ca diṭṭhāsavo ca avijjāsavo ca. Tattha citte atthīti diṭṭhi cetasikesu niccanti pañcasu kāmaguṇesu ajjhāvahanena kāmāsavo, upapattīsu āsatti bhavāsavo. Tattha rūpakāyo kāmāsavassa bhavāsavassa ca padaṭṭhānaṃ. Nāmakāyo diṭṭhāsavassa avijjāsavassa ca padaṭṭhānaṃ.

Tattha alliyanāya ajjhattavāhanaṃ kāmāsavassa lakkhaṇaṃ. Patthanaganthanaabhisaṅkhārakāyasaṅkhāraṇaṃ bhavāsavassa lakkhaṇaṃ, abhiniveso ca parāmāso ca diṭṭhāsavassa lakkhaṇaṃ. Appaṭivedho dhammesu asampajaññā ca avijjāsavassa lakkhaṇaṃ. Ime cattāro āsavā cattāri upādānāni. Kāmāsavo kāmupādānaṃ, bhavāsavo bhavupādānaṃ, diṭṭhāsavo diṭṭhupādānaṃ, avijjāsavo attavādupādānaṃ, imehi catūhi upādānehi pañcakkhandhā. Tattha avijjāsavo citte pahātabbo, so citte cittānupassissa pahīyati. Diṭṭhāsavo dhammesu pahātabbo, so dhammesu dhammānupassissa pahīyati. Bhavāsavo āsattiyā pahātabbo, so vedanāsu vedanānupassissa pahīyati. Kāmāsavo pañcasu kāmaguṇesu pahātabbo, so kāye kāyānupassissa pahīyati. Tattha kāyānupassanā dukkhamariyasaccaṃ bhajati. Vedanānupassanā pañcannaṃ indriyānaṃ paccayo sukhindriyassa dukkhindriyassa somanassindriyassa domanassindriyassa upekkhindriyassa, sattakilesopacāro tena samudayaṃ bhajati. Citte cittānupassanā nirodhaṃ bhajati. Dhammesu dhammānupassanā maggaṃ bhajati. Tenassa catūsu ca dassanena tasseva sabbe pahīyanti, yena niddiṭṭhā paṭhamaṃ unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā. Jānato hi passato āsavānaṃ khayo dukkhaṃ samudayo nirodho maggo hi akusalā dhammā. Evaṃ pariyesitabbā. Yāva tassa akusalassa gati tato paṭipakkhena akusale dhamme pariyesati tesaṃ kilesānaṃ hārena āvaṭṭati. Ayaṃ vuccate āvaṭṭo hāro. Evaṃ sukkāpi dhammā pariyesitabbā. Akusaladhamme āgamissa.

Tattha āvaṭṭassa hārassa ayaṃ bhūmi sati upaṭṭhānā ca vipallāsā ca cattāri ñāṇāni

sakkāyasamuppādāyagāminī ca paṭipadā sakkāyanirodhagāminī paṭipadā.

51. Tattha katamo vibhatti hāro? Yaṃ kiñci vibhajjabyākaraṇīyaṃ vuccati vibhatti hāro. Yathā kiṃ āgantvā ca puna puggalo hoti, no vāgataṃ na paribhāsati [no vā na paribhāsati (pī.), na tāvāyaṃ paribhāsi (ka.)] paripucchatāya pañhāya atiyanaṃ ekassa kiñci – ayaṃ vuccate vibhatti hāro.

Tattha katamo parivattano hāro. Yaṃ kiñci paṭipakkhaniddeso, ayaṃ vuccati parivattano hāro. Yathā vuttaṃ bhagavatā sammādiṭṭhikassa purisapuggalassa micchādiṭṭhi nijjiṇṇā hotīti vitthārena sabbāni maggaṅgāni. Ayaṃ vuccate parivattano hāro.

Tattha katamo vevacano hāro?

Vevacanehi anekehi, ekaṃ dhammaṃ pakāsitaṃ;
Sutte yo jānāti suttavidū, vevacano nāma so hāro.

Yathā āyasmā sāriputto ekamhi vatthumhi vevacanena nānāvuttena bhagavatā pasaṃsito ‘‘mahāpañño sāriputto hāsapañño javanapañño’’ti idaṃ paññāya vevacanaṃ. Yathā ca maggavibhaṅge niyyānattho ekamekaṃ maggaṅgaṃ vevacanehi niddiṭṭhaṃ. Evaṃ avijjāya vevacanā. Ekaṃ akusalamūlaṃ tadeva santaṃ tesu tesu janapadesu tena tena pajānanti. Na hi anena tadevapi ālapiyanti aññaṃ bhajati. Sabbakāmajahassa bhikkhunoti kāmā ālapitā. Yassa nitthiṇṇo saṅkoti teyeva kāme saṅkāti ālapati. Suṇamānassa puretaraṃ rajjanti teyeva kāme rajjanti ālapati. Evaṃ suttamhi yo dhammo desiyati tassa pariyeṭṭhi ‘‘katamassa dhammassa idaṃ nāmaṃ katamassa idaṃ vevacana’’nti. Sabbaññū hi yesaṃ yesaṃ yā nirutti hoti, yathāgāmi tena tena desetīti tassa vevacanaṃ pariyesitabbaṃ. Ayaṃ vevacano hāro.

52. Tattha katamo paññatti hāro? Cattāri ariyasaccānīti suttaṃ niddisati, nikkhepapaññatti. Yā samudayapaññatti. Kabaḷīkāre āhāre atthi chando atthi rāgo yāva patiṭṭhitaṃ. Tattha viññāṇaṃ pabhavapaññattiṃ paññapeti. Kabaḷīkāre āhāre natthi chando…pe… samugghāti paññatti.

Tassa kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccatīti pahānapaññattiṃ paññapeti. Taṇhā yassa purakkhatā paññā parivattati gāthā manāpapaññattiṃ paññapeti. Evaṃ pana manāpapaññattīti ekadhammaṃ bhagavā paññapeti. Na hi taṇhā dukkhasamudayoti kāretvā sabbattha taṇhāsamudayo niddisitabbo. Yathā uppannaṃ kāmavitakkaṃ nādhivāseti vinodeti pajahatīti paṭikkhepapaññatti. Evaṃ sabbesaṃ dhammānaṃ kusalānañca akusalānañca yañcassa dhammakkhettaṃ bhavati, so ceva dhammo tattha pavattati. Tadavasiṭṭhā dhammā tassānuvattakā honti. Sā duvidhā paññatti – parādhīnapaññatti ca sādhīnapaññatti ca. Katamā sādhīnapaññatti? Samādhiṃ, bhikkhave [passa saṃ. ni. 3.5], bhāvetha, samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. ‘‘Rūpaṃ anicca’’nti yathābhūtaṃ pajānāti, ayaṃ sādhīnapaññatti parādhīnapaññatti ca, sā paññatti paññāya ca sīlassa ca, yathā cattāri jhānāni bhāvetha. Tassa atthi samādhindriyaṃ mudūni cattāri indriyāni tāni catuparādhīnāni, tīṇi aveccappasādeti parādhīnaṃ samādhindriyaṃ cattāri indriyāni parādhīnāti catūsu ariyasaccesu aparādhīnaṃ paññindriyaṃ satipaṭṭhānesu sammappadhānesu vīriyindriyaṃ. Iti sake padaṭṭhāne sake khettasādhīno so dhammo, so ca tattha paññāpetabbo. Tassa paṭipakkhā nighāto niddisitabbo. Etthāyaṃ anekākārapaññatti kena kāraṇena ayaṃ dhammo paññattoti. Ayaṃ vuccate paññatti.

53. Tattha katamo otaraṇo hāro? Chasu dhammesu otāretabbaṃ. Katamesu chasu? Khandhesu dhātūsu āyatanesu indriyesu saccesu paṭiccasamuppādesu. Natthi taṃ suttaṃ vā gāthā vā byākaraṇaṃ vā. Imesu channaṃ dhammānaṃ aññatarasmiṃ na sandissati. Ettāvatā esa sabbā desanā yā tā khandhā vā dhātuyo vā āyatanāni vā saccāni vā paṭiccasamuppādo vā, tattha pañcannaṃ khandhānaṃ vedanākkhandho rāgadosamohānaṃ padaṭṭhānaṃ. Tattha tisso vedanāyo tassa sukhāya vedanāya somanasso savicāro, dukkhāya vedanāya domanasso savicāro, adukkhamasukhāya vedanāya upekkho

savicāro. Yaṃ puna tattha vedayitaṃ idaṃ dukkhasaccaṃ, khandhesu saṅkhārakkhandho tattha kāyo pamattaṃ saupavattati, tañca saṅkhāragato dvidhā ca bhavaṅgotaraṇaṃ kammaṃ tīṇi ca saṅkhārāni puññābhisaṅkhārā vā apuññā vā āneñjā vā hetu sabbasarāgassa no vītarāgassa, dosassa abhisaṅkhārāni ca avītarāgo ceteti ca pakappeti ca, vītarāgo pana ceteti ca no abhisaṅkharoti, yaṃ uṇhaṃ vajiraṃ kaṭṭhe vā rukkhe vā aññattha vā patantaṃ bhindati ca ḍahati ca, evaṃ sarāgacetanā ceteti ca abhisaṅkharoti ca. Yathā sataṃ vajiraṃ na bhindati na ca ḍahati, evaṃ vītarāgacetanā ceteti na ca abhisaṅkharoti. Tattha pañcannaṃ khandhānaṃ eko khandho anindriyasarīraṃ saññākkhandho.

Tattha dhātūnaṃ aṭṭhārasa dhātuyo. Tattha yā rūpī dasa dhātuyo, tāsu desiyamānāsu rūpakkhandho niddisitabbo, dukkhaṃ ariyasaccaṃ. Yepi ca cha viññāṇakāyā manodhātusattamā, tattha viññāṇakkhandho ca niddisitabbo, dukkhaṃ ariyasaccaṃ. Dhammadhātu pana dhammasamosaraṇā, so dhammo hetunā ca nissandena ca phalena ca kiccena ca vevacanena ca yena yena upalabbhati, tena tena niddisitabbo. Yadi vā kusalā yadi vā akusalā yadi vā abyākatā yadi vā asaṅkhatā. Dvādasannaṃ āyatanānaṃ dasa āyatanāni rūpāni taṃ dukkhaṃ ariyasaccaṃ niddisitabbaṃ. Rūpakkhandho ca manāyatanañca viññāṇakkhandhena niddisitabbaṃ, dukkhaṃ ariyasaccaṃ. Dhammāyatanaṃ nānādhammasamosaraṇaṃ. Tattha ye dhammā indriyānaṃ indriyesu niddisitabbā, ye anindriyānaṃ anindriyesu niddisitabbā. Pariyāyato ca otāretabbā. Yathā sā dhammadhātu tathā dhammāyatanaṃ pariyesitabbaṃ. Yāyeva hi dhammadhātu tadeva dhammāyatanaṃ anūnaṃ anadhikaṃ.

Tattha paṭiccasamuppādo atthi tividho, atthi catubbidho, atthi duvidho. Tattha tividho paṭiccasamuppādo hetuphalanissando. Avijjā saṅkhārā taṇhā upādānaṃ ca ayaṃ hetu, viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā ca ayaṃ paccayo, yo bhavo ayaṃ vipāko, yā jāti maraṇaṃ ayaṃ nissando.

Kathaṃ catubbidho hetu paccayo vipāko nissando ca? Avijjā ca taṇhāsaṅkhārā ca upādānaṃ ca – ayaṃ hetu. Viññāṇaṃ nāmarūpassa paccayo. Nāmarūpaṃ upapajjati, tathā upapannassa saḷāyatanaṃ phasso vedanā ca – ayaṃ paccayo. Yo bhavo ayaṃ vipāko. Yā jāti yā ca jarāmaraṇaṃ – ayaṃ nissando.

Kathaṃ duvidho paṭiccasamuppādo? Avijjā saṅkhārā taṇhā upādānaṃ – ayaṃ samudayo. Viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā bhavo jāti maraṇañca – idaṃ dukkhaṃ. Yaṃ pana avijjānirodhā saṅkhāranirodho imāni tappaṭipakkhena dve saccāni. Tasmā paṭiccasamuppādo yena ākārena niddiṭṭho, tena tena niddisitabbo.

Tathā bāvīsati indriyāni. Dvādasa indriyāni cakkhundriyāni cakkhundriyaṃ yena domanassindriyaṃ, idaṃ dukkhaṃ. Purisindriyaṃ ca diṭṭhiyā ca taṇhāpadaṭṭhānaṃ. Yato puriso purisakānaṃ taṃ evaṃ kātabbatā. Atha ajjhattaṃ sārajjati. Ayaṃ ahaṃkāro taṃ yasā sāratto bahiddhā pariyesati, ayaṃ mamaṃkāro evaṃ itthī, tattha sukhindriyaṃ ca somanassindriyaṃ ca purisindriyassānuvattakā honti. Tassa adhippāyaparipuṇṇā lobhadhammā kusalamūle pavaḍḍhenti. Tassa ce ayamadhippāyo na pāripūriṃ gacchati. Tassa dukkhindriyaṃ ca domanassindriyaṃ ca vattati. Doso ca akusalamūlaṃ pavaḍḍhati. Sace pana upekkhā bhāveti upekkhindriyassa anuvattakāmā bhavati. Amoho ca kusalamūlaṃ pavaḍḍhati. Iti satta indriyāni kilesavatthumupādāya ananvemāni avamāni sabbassa vedanā itthindriyaṃ purisindriyaṃ. Tattha aṭṭha indriyāni saddhindriyaṃ yāva aññātāvino indriyaṃ, ayaṃ dukkhanirodhagāminī paṭipadā. Dasannaṃ paññindriyānaṃ kāmarāgassa padaṭṭhānaṃ. Manindriyaṃ bhavarāgassa padaṭṭhānaṃ. Paññindriyāni rūparāgassa padaṭṭhānaṃ. Itthindriyaṃ ca purisindriyaṃ ca satta paññattiyā padaṭṭhānaṃ. Tattha yena yena indriyena yuttaṃ vā gāthāya otāretuṃ sakkoti, tena tena niddisitabbo. Evaṃ khandhesu dhātūsu āyatanesu saccesu paṭiccasamuppādesu ayaṃ otaraṇo hāro.

54. Tattha katamo sodhano hāro? Yo gāthā ekena ārambho bhāsissanti. Tattha ekissā bhāsitāya avasiṭṭhāsu bhāsitāsu so attho na niddisitabbo. Kiṃ kāraṇaṃ? Na hi tāva so attho bhāsito, so abhāsito na sakkā niddisituṃ. Yathā kiṃ appamādo amataṃ padanti gāthā ayamekā gāthā niddisitabbā. Kiṃ

kāraṇaṃ, atthikkhātāva imassa ārambhassa anabhāsitaṃ?

Evaṃ [etaṃ (pī.) passa dha. pa. 22] visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratāti.

Idaṃ abhāsitaṃ. Imissāpi gāthāya bhāsitāya attho niddisitabbo. Kiṃ kāraṇaṃ, atthi tattha avasiṭṭhaṃ? Te jhāyino [dha. pa. 23] sātatikā, niccaṃ daḷhaparakkamāti gāthā, evaṃ imā gāthāyo upadhāritā yadā bhavanti, tadā attho niddisitabbo. Evaṃ assutapubbesu suttesu byākaraṇesu vā ekuddeso bhāsito. Yā vīmaṃsā tulanā idaṃ atthi kiccaṃ, idaṃ suttaṃ bhāsitaṃ tassa vevacanaṃ niddiṭṭhaṃ vā na vāti. Tattha yā vīmaṃsā, ayaṃ vuccate sodhano hāro.

55. Tattha katamo adhiṭṭhāno hāro? Ekattatā ca vemattatā ca. Tattha kitapaññatti ca kiccapaññatti ca. Sā ekattatā ca vemattatā ca yathā paññatti ekavevacanena vemattatā pajānātīti paññā, sā ca ādhipateyyaṭṭhena paññatti. Yaṃ anomattiyaṭṭhena paññattanti. Taṃ anomattiyaṭṭhena paññābalaṃ. Tanubhūtā gocarattavasā sevasati tīsu ratanesu anussati buddhānussati dhammānussati saṅghānussati aviparītānussaraṇatāya. Sammādiṭṭhi dhammānaṃ pavicayena dhammavicayasambojjhaṅgo abhinīhārato abhiññāti. Saṅkhepena maggā kā vatthu avikopanatāya ekattā, yathā uṇhena saṃsaṭṭhaṃ uṇhodakaṃ, sītena saṃsaṭṭhaṃ sītodakaṃ khārodakaṃ guḷhodakanti, idaṃ ekattatā vemattatā ca.

Atthi puna dhammo nānādhammasaṅghato ekato yathārūpaṃ cattāro vāretabbā, tañca rūpanti ekattatā. Pathavīdhātu āpo tejo vāyodhātūti vemattatā. Evaṃ sabbā catasso dhātuyo rūpanti ekattatā, pathavīdhātu āpo tejo vāyodhātūti vemattatā. Pathavīdhātūti lakkhaṇato ekattatā, saṃkiṇṇavatthuto vemattatā. Yaṃ kiñci kakkhaḷalakkhaṇaṃ, sabbaṃ taṃ pathavīdhātūti ekattatā. Kesā lomā nakhā dantā chavi cammanti vemattatā. Evaṃ sabbaṃ catasso dhātuyo rūpanti ekattaṃ. Saddā gandhā rasā phoṭṭhabbāti vemattatā.

Atthi puna dhammo vemattatā añño nāmaṃ labhati. Yathā kāyānupassanāya navasaññā vinīlakasaññā uddhumātakasaññā, ayaṃ asubhasaññā, yā ekattatā ārammaṇato vemattato, sā evaṃ saññāvedanāsu ādīnavaṃ samanupassato tathādhiṭṭhānaṃ samādhindriyaṃ ca sāyeva dhammesu tattha saññābhāvanā vīriyindriyaṃ ca dhammesu dhammānupassanā citte attasaññaṃ pajahato paññindriyaṃ ca citte cittānupassanā. (Iti) [( ) natthi pī. potthake] yo koci ñāṇapacāro sabbaso paññāya gocaro paññā, ayaṃ vemattatā, yathā kāmarāgo bhavarāgo diṭṭhirāgoti vemattatā taṇhāya. Iti yaṃ ekattatāya ca vemattatāya ca ñāṇaṃ vīmaṃsanā tulanā. Ayaṃ adhiṭṭhāno hāro.

56. Tattha katamo parikkhāro hāro? Sahetu sappaccayaṃ vodānañca saṃkileso ca, yaṃ tadubhayaṃ pariyeṭṭhi, sa parikkhāro hāro. Iti dhammānaṃ sahetukānaṃ hetu pariyesitabbo, sappaccayānaṃ paccayo pariyesitabbo.

Tattha kiṃ nānākaraṇaṃ, hetussa ca paccayassa ca? Sabhāvo hetu, parabhāvo paccayo. Parabhāvassa paccayo hetupi, sabhāvassa hetuyā parabhāvassa kassaci paccayo avutto hetu, vutto paccayo. Ajjhattiko hetu, bāhiro paccayo. Sabhāvo hetu, parabhāvo paccayo. Nibbattako hetu, paṭiggāhako [pariggāhako (ka.)] paccayo. Nevāsiko hetu, āgantuko paccayo. Asādhāraṇo hetu, sādhāraṇo paccayo. Ekoyeva hetu, aparāparo paccayo.

Hetussa upakaraṇaṃ samudānetabbo. Samudānaṃ hetu, tattha duvidho hetu. Duvidho paccayo – samanantarapaccayo ca paramparapaccayo ca. Hetupi duvidho – samanantarahetu ca paramparahetu ca. Tattha katamo paramparapaccayo? Avijjā nāmarūpassa paramparapaccayo, viññāṇaṃ samanantarapaccayatāya paccayo. Yadi ādimhi avijjānirodho bhavati nāmarūpassa nirodhopi. Tattha samanantaraṃ kiṃ kāraṇaṃ paramparapaccayo samanantarapaccayo samuddānito, ayaṃ paccayato. Tattha katamo paramparahetu? Vijānantassa paramparahetutāya hetu, aññākāro samanantarahetutāya hetu. Yassa hi yaṃ samanantaraṃ nibbattati, so tassa hetupi jātinirodhā bahi ākāranirodho, ākāranirodhā

daṇḍanirodho, daṇḍanirodhā khaṇḍanirodho. Evaṃ hetupi dvidhā so tāhi passitabbo.

Paṭiccasamuppādo yathā avijjāpaccayo tassa puna kiṃpaccayo, ayoniso manasikāro. So kassa paccayo saṅkhārānaṃ, iti paccayo ca samuppannaṃ ca tassa ko hetu avijjāyeva. Tathā hi purimā koṭi na paññāyati. Tattha avijjānusayo avijjāpariyuṭṭhānassa hetu purimā hetu pacchā paccayo, sāpi avijjāsaṅkhārānaṃ paccayo catūhi kāraṇehi sahajātapaccayatāya samanantarapaccayatāya abhisandanapaccayatāya patiṭṭhānapaccayatāya.

57. Kathaṃ sahajātapaccayatāya avijjāsaṅkhārānaṃ paccayo? Yaṃ cittaṃ rāgapariyuṭṭhaṃ, tattha avijjāpariyuṭṭhānena sabbaṃ paññāya gocaraṃ hanti. Tattha saṅkhārā tipaccayaṭṭhikā addhābhūmikāramahattassa [laddhā bhūmikaramahattassa (pī. ka.)] ayaṃ avijjāsahasamuppannaṃ vuddhiṃ virūḷhiṃ vepullatamāpajjantī catūhi kāraṇehi paññā pahīyati. Katamehi catūhi? Anusayo pariyuṭṭhānaṃ saṃyojanaṃ upādānaṃ. Tattha anusayo pariyuṭṭhānaṃ jāti pariyuṭṭhitā saṃyujjati saṃyuttā upādiyati upādānapaccayā bhavo. Evaṃ te saṅkhārā tividhā uppannā bhūmigatā nāsaññattha ayaṃ maggena vinītattāyāti [vinibhattāya (pī.), vinibhattatāya (ka.)] te thāmagatā apativinītātipi te saṅkhārāti vuccati, evaṃ sahetusamuppannaṭṭhena atthi meva paccayā saṅkhārānaṃ paccayo niddiṭṭhaṃ apanetvā kusalaṃ akusalaṃ kusalo ca akusalo ca pakkhipitabbo, vipākadhammā apanetvā vacanīyaṃ avacanīyaṃ vacanīyañca avacanīyañca pakkhipitabbaṃ, bhavaapevirittā, sabbasuttaṃ parikkhipitabbaṃ.

Dasa tathāgatabalāni cattāri vesārajjāni puññāni anaññākataṃ avijjā samanantarapaccayatāya saṅkhārānaṃ paccayo yena cittena saha samuppannā avijjā tassa cittassa samanantaracittaṃ samuppannanti, tassa yaṃ samanantaracittaṃ samuppannanti, tassa pacchimassa cittassa purimacittaṃ hetupaccayatāya paccayo, tena avijjā hetu tena cittena upādānaṃ anokāsakatā ñāṇaṃ na uppajjanti. Yā tassa appamādā dhātu abhijjhābhisanditā tahiṃ vipallāsā uppajjanti ‘‘asubhe subha’’nti ‘‘dukkhe sukha’’nti, tattha saṅkhārā uppajjanti rattā duṭṭhā mūlassa cetanā rāgapariyuṭṭhānena byāpādapariyuṭṭhānena avijjāpariyuṭṭhānena diṭṭhivipallāso vatthuniddese niddisitabbo, yaṃ viparītacitto vijānāti ayaṃ cittavipallāso, yā viparītasaññā upaggaṇhāti ayaṃ saññāvipallāso. Yaṃ viparītadiṭṭhi abhinivisati ayaṃ diṭṭhivipallāso. Aṭṭha micchattāni vaḍḍhanti, tīṇi akusalāni ayoniso manasikāre uppannaṃ viññāṇañca vijjañca karonti. Iti pubbāparante akusalānātaritaro saṅkhārā vuddhiṃ vepullataṃ gacchanti. Te ca mahatā ca appaṭividitā ponobhavikā [ponobbhavikā (ka.)] saṅkhārā bhavanti. Iti evaṃ avijjā sahajātapaccayatāya saṅkhārānaṃ paccayo samanantarapaccayatāya ca.

58. Kathaṃ abhisandanākārena avijjā saṅkhārānaṃ paccayo? Sā avijjā te saṅkhāre abhisanneti parippharati. Seyyathāpi nāma uppalaṃ vā padumaṃ vā taṃ udake vaḍḍhaṃ assa, sītena vārinā abhisannaṃ parisandanaṃ vuddhiṃ virūḷhiṃ vepullataṃ āpajjati. Evaṃ abhisandanaṭṭhena avijjā saṅkhārānaṃ paccayo.

Kathaṃ patiṭṭhahanaṭṭhena avijjā saṅkhārānaṃ paccayo? Te saṅkhārā avijjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullataṃ āpajjanti. Seyyathāpi nāma uppalaṃ vā padumaṃ vā pathaviṃ nissāya pathaviṃ patiṭṭhāya vuddhiṃ virūḷhiṃ vepullataṃ āpajjati. Ete saṅkhārā avijjāyaṃ patiṭṭhitā avijjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullataṃ gacchanti. Evaṃ patiṭṭhahanaṭṭhena avijjā saṅkhārānaṃ paccayo.

Puna rāgasahagatassa kammassa vipākena paṭisandhimhi bhavo nibbattati, taṃ kammassa [kāmassa (pī.)] sabbaṃ abhiniviṭṭhaṃ aññāṇavasena ponobhavikā saṅkhārāti vuccanti, evampi avijjāpaccayā saṅkhārā atthi. Puna pañcasu ye ca sekkhā puggalā, ye ca asaññisamāpattiṃ samāpannā, ye ca bhavagatā, ye ca antogatāyeva saṃsedajā, ye ca vā pana añño hi koci anāgāmibhūtā na cetenti na ca patthenti, tesaṃ kiṃ paccayā saṅkhārā. Puna rāgā atthi tesaṃ saṅkhārāni upādānāni cittamanussarantiyeva avipakkavipākasamūhatā asamucchinnapaccayā tesaṃ puna ca gato bhavati. Evampi hi avijjāpaccayā saṅkhārā. Puna sā te na upādānā napi saṅkhārā atthi, puna tesaṃ satta anusayā asamūhatā asamucchinnā tadārammaṇaṃ bhavati. Viññāṇassa patiṭṭhāya viññāṇapaccayā nāmarūpaṃ. Evampi avijjāpaccayā saṅkhārā. Puna sā yaṃ kiñci kammaṃ ācayagāmi sabbaṃ taṃ avijjāvasena

abhisaṅkhariyati taṇhāvasena ca allīyati aññāṇavasena ca tattha ādīnavampi na jānāti. Tadeva viññāṇabījaṃ bhavati, sāyeva taṇhāsineho bhavati. Sāyeva avijjā sammohoti. Evampi avijjāpaccayā saṅkhārā vattabbā. Iti imehi ākārehi avijjā saṅkhārānaṃ paccayo.

Tattha avijjāya hetu ayoniso manasikāro paccayo hoti. Tattha abhicchedo ayaṃ tattha tatiyaṃ balaṃ [phalaṃ (pī.)] nivatti, ayaṃ paṭisandhi. Tattha punabbhavo yo avecchedo asamugghātanaṭṭhena ayaṃ anusayo. Yathā paṭākaṃ vā sāṭakaṃ vā dve janā pīḷesu ca ekā vā balaṃ vā assa nivāṭassesu, na pana pīḷesu soseyya. Tattha yaṃ sinehā āpodhātu anupullanā sosetabbā. Uṇhadhātumāgamma sace puna taṃ ākāse nikkhipeyya taṃ ussāvena yebhuyyataraṃ sinehamāpajjeyya, na hi anāgamma tejodhātuṃ parisesaṃ gaccheyya. Evameva bhavaggaparamāpi samāpatti na anurūpassa samugghātāya saṃvattati. Te hi ālayanti sammasanti, na ca taṇhāya taṇhāpahānaṃ gacchanti. Tattha so asamugghāto. Avijjāya anusayo ca cittassa sampalibodho, idaṃ pariyuṭṭhānaṃ. Yathābhūtaṃ viññāṇassa appaṭivedho ayaṃ avijjāāsavo avijjāviññāṇabījaṃ bhavati. Yaṃ bījaṃ so hetu na samucchijjati, asamucchijjanto paṭisandehati. Paṭisandahanto na samugghātaṃ gacchati. Asamugghātaṃ cittaṃ pariyonahati, pariyonaddhacitto yathābhūtaṃ nappajānāti, iti saññāṇassa sāsavattho, avijjattho, hetuattho, avacchedattho, anivattiattho, phalattho paṭisandhiattho, punabbhavattho, asamugghātattho, anusayattho, pariyuṭṭhānattho, apaṭivedhanattho. Ettāvatā avijjāya khettaṃ niddiṭṭhaṃ bhavati. Ayaṃ vuccate parikkhāro nāma hāro.

59. Tattha katamo samāropano hāro? Ugghaṭitamhi tamhi santañceva ca naṃ vitthāraṃ pana vattabbaṃ. Vitthāravidhaṃ cittaññā ayaṃ samāropano hāro. Tattha nāmaniddeso upaghaṭakā [ugghaṭakā (pī.)] vatthuniddeso vevacanaṃ vatthubhūto vitthāro. Yathā kiṃ, yā bhikkhūnaṃ vattato [nivattato (pī.)] pahātabbo, ayaṃ upaghaṭanā.

Tattha katamo samāropano? Kiñci na vattabbaṃ, rūparāgaṃ vā nāmavantapahātabbaṃ [nāmamantapahātabbaṃ (ka.)]. Yāva viññāṇanti vitthārena kātabbāni. Avijjā tā opammena paññāpetabbā, ayaṃ samāropano. Nissitacittassa ca mattiko ca nissayo taṇhā ca diṭṭhi ca. Tattha diṭṭhi avijjā taṇhā saṅkhārā. Tattha diṭṭhipaccayā taṇhā ime avijjāpaccayā saṅkhārā. Tattha nissitaṃ viññāṇaṃ idaṃ saṅkhārapaccayā viññāṇaṃ yāva jarāmaraṇaṃ, idaṃ saṃkhittena bhāsite avasiṭṭhaṃ paropayati.

Anissitassa [passa udā. 74] calitaṃ natthīti tassa evaṃ diṭṭhiyā taṇhāya ca pahānaṃ tattha diṭṭhiavijjānirodhāya bhūtaṃ viññāṇaṃ sarāgaṭṭhāniyesu dhammesu taṃ taṃ dhammaṃ upecca aññaṃ dhammaṃ dhāvati makkaṭopamatāya, atha khvassa parittesu dhammesu sarāgaṭṭhāniyesu chandarāgo natthi kuto tato calanā, adhimattesu sattesu cittaṃ nivessayati taṃ apatiṭṭhitaṃ viññāṇaṃ anāhāraṃ nirujjhati viññāṇanirodhā nāmarūpanirodho yāva jarāmaraṇanirodho. Ayaṃ samāropano.

Tattha rāgavasena viññāṇassa calitaṃ sapariggaho, tasmiṃ calite asati yo parikilesopacāro tividho aggi paṭippassaddho bhavati. Tenāha calite asante passaddhi hoti. Tattha yaṃ samāropanā passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Yāva vimuttitamiti ñāṇadassanaṃ bhavati. So āsavānaṃ khayā ca vimutti no upapajjati. Tassa upapattissa āgatigatiyā asantiyā nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassāti anupādisesā nibbānadhātu. Idamassa suttassa majjhe samāropitaṃ paṭiccasamuppāde ca vimuttiyaṃ ca yogo na ca etaṃ tassa saṃkhittena bhāsitassa vitthārena atthaṃ vibhajjanti. Ayaṃ vuccate samāropano hāro. Na ca saṃkilesabhāgiyena suttena saṃkilesabhāgiyo ye ca dhammā samāropayitabbā nāññe. Evaṃ vāsanābhāgiye nibbedhabhāgiye, ayaṃ samāropano hāro. Ime soḷasa hārā.

Suvīrassa mahākaccāyanassa jambuvanavāsino peṭakopadese

Pañcamā bhūmi.

6. Suttatthasamuccayabhūmi

60. Buddhānaṃ bhagavantānaṃ sāsanaṃ tividhena saṅgahaṃ gacchati, khandhesu dhātūsu āyatanesu ca. Tattha pañcakkhandhā rūpakkhandho yāva viññāṇakkhandho. Dasa rūpaāyatanāni cakkhu rūpā ca yāva kāyo phoṭṭhabbā ca, ayaṃ rūpakkhandho. Tattha cha vedanākāyā vedanākkhandho cakkhusamphassajā vedanā yāva manosamphassajā vedanā, ayaṃ vedanākkhandho. Tattha cha saññākāyā saññākkhandho, rūpasaññā yāva dhammasaññā ime cha saññākāyā, ayaṃ saññākkhandho. Tattha cha cetanākāyā saṅkhārakkhandho, rūpasañcetanā yāva dhammasañcetanā ime cha cetanākāyā, ayaṃ saṅkhārakkhandho. Tattha cha viññāṇakāyā viññāṇakkhandho, cakkhuviññāṇaṃ yāva manoviññāṇaṃ ime cha viññāṇakāyā, ayaṃ viññāṇakkhandho. Ime pañcakkhandhā.

Tesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti esā etesaṃ pariññā. Tattha katamo khandhattho? Samūhattho khandhattho, puñjattho khandhattho, rāsattho khandhattho. Taṃ yathā dabbakkhandho vanakkhandho dārukkhandho aggikkhandho udakakkhandho vāyukkhandho iti evaṃ khandhesu sabbasaṅgahova evaṃ khandhattho.

Tattha aṭṭhārasa dhātuyo cakkhudhātu rūpadhātu cakkhuviññāṇadhātu…pe… manodhātu dhammadhātu manoviññāṇadhātu. Etāyo aṭṭhārasa dhātuyo. Tāsaṃ pariññā aniccaṃ dukkhaṃ saññā anattāti esā etāsaṃ pariññā. Tattha ko dhātuattho? Vuccate avayavattho dhātuattho. Avayavoti cakkhu no pasādo cakkhudhātu. Evaṃ pañcasu dhātūsu puna rāgavavacchedattho dhātuattho. Vavacchinnā hi cakkhudhātu. Evaṃ pañcasu punarāha ekantipakatyatthena dhātuatthoti vuccate. Taṃ yathā, pakatiyā ayaṃ puriso pittiko semhiko vātiko sannipātikoti evaṃ pakaticakkhudhātu dasannaṃ piyā ca sabbesu indriyesu…pe… visabhāgattho dhātuattho.

Tattha dvādasāyatanāni katamāni? Cha ajjhattikāni cha bāhirāni. Cakkhāyatanaṃ yāva manāyatananti ajjhattikaṃ, rūpāyatanaṃ yāva dhammāyatananti bāhiraṃ. Etāni dvādasa āyatanāni. Etesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti, esā etesaṃ pariññā. Api ca dvidhā pariññā ñātapariññā ca pahānapariññā ca. Tattha ñātapariññā nāma aniccaṃ dukkhaṃ saññā anattāti, esā ñātapariññā. Pahānapariññā pana chandarāgappahānā, esā pahānapariññā. Tattha katamo āyatanattho? Vuccate ākārattho āyatanattho. Yathā suvaṇṇākaro dubbaṇṇākaro, yathā dvīhi tehi ākārehi te te gāvā uttiṭṭhanti. Evaṃ etehi cittacetasikā gāvā uttiṭṭhanti kammakilesā dukkhadhammā ca. Punarāha āyadānattho āyatanattho. Yathā rañño āyadānehi āyo bhavati, evaṃ āyadānattho āyatanattho.

61. Cattāri ariyasaccāni dukkhaṃ samudayo nirodho maggo ca. Dukkhaṃ yathā samāsena dhammācariyaṃ mānasañca, samudayo samāsena avijjā ca taṇhā ca, nirodho samāsena vijjā ca vimutti ca, maggo samāsena samatho ca vipassanā ca.

Tattha sattatiṃsa bodhipakkhikā dhammā katame? Cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo, evamete sattatiṃsa bodhipakkhikā dhammā. Ye dhammā atītānāgatapaccuppannānaṃ buddhānaṃ bhagavantānaṃ paccekabuddhānaṃ sāvakānaṃ ca nibbānāya saṃvattantīti, so maggo cattāro satipaṭṭhānā. Katame cattāro? Idha bhikkhu kāye kāyānupassī viharati, sammappadhānaṃ…pe… iddhipādaṃ…pe… indriyāni…pe… balāni…pe… tattha ko indriyattho? Indattho indriyattho, ādhipateyyattho indriyattho, pasādattho indriyattho, asādhāraṇaṃ kassa kiriyattho indriyattho anavapariyattho balattho, thāmattho balattho, upādāyattho balattho, upatthambhanattho balattho.

Tattha katame satta bojjhaṅgā? Satisambojjhaṅgo yāva upekkhāsambojjhaṅgo. Tattha katamo aṭṭhaṅgiko maggo? Sammādiṭṭhi yāva sammāsamādhi. Tattha aṭṭhaṅgiko maggoti khandho sīlakkhandho ca samādhikkhandho ca paññākkhandho ca. Tattha yā ca sammāvācā yo ca sammākammanto yo ca sammāājīvo, ayaṃ sīlakkhandho. Yā ca sammāsati yo ca sammāvāyāmo yo ca sammāsamādhi, ayaṃ samādhikkhandho. Yo ca sammāsaṅkappo yā ca sammādiṭṭhi, ayaṃ paññākkhandho. Evaṃ tāyo tisso sikkhā. Evaṃ tīhākārehi dasa padāni…pe….

Tattha yogāvacaro sīlakkhandhe ṭhito dosaṃ akusalaṃ na upādiyati, dosānusayaṃ samūhanati,

dosasallaṃ uddharati, dukkhavedanaṃ parijānāti, kāmadhātuṃ samatikkamati. Samādhikkhandhe ṭhito lobhaṃ akusalaṃ na upādiyati, rāgānusayaṃ samūhanati, lobhasallaṃ uddharati, sukhavedanaṃ parijānāti, rūpadhātuṃ samatikkamati. Paññākkhandhe ṭhito mohaṃ akusalaṃ na upādiyati, avijjānusayaṃ samūhanati, mohasallaṃ diṭṭhisallañca uddharati, adukkhamasukhavedanaṃ parijānāti, arūpadhātuṃ samatikkamati. Iti tīhi khandhehi tīṇi akusalamūlāni na upādiyati, cattāri sallāni uddharati, tisso vedanā parijānāti, tedhātukaṃ samatikkamati.

62. Tattha katamā avijjā? Yaṃ catūsu ariyasaccesu aññāṇanti vitthārena yathā so pāṇasajjesu kathaṃkathā kātabbaṃ. Tattha katamaṃ viññāṇaṃ? Cha viññāṇakāyā vedanā saññā cetanā phasso manasikāro, idaṃ nāmaṃ. Tattha katamaṃ rūpaṃ? Cātumahābhūtikaṃ catunnaṃ mahābhūtānaṃ upādāyarūpassa paññattiṃ. Iti purimakañca nāmaṃ idañca rūpaṃ tadubhayaṃ nāmarūpanti vuccati. Tattha chaḷāyatananti cha ajjhattikāni āyatanāni, cakkhu ajjhattikaṃ āyatanaṃ yāva mano ajjhattikaṃ āyatanaṃ. Phassoti cha phassakāyā cakkhusamphasso yāva manosamphassoti phasso. Cha vedanākāyā vedanā. Taṇhāti cha taṇhākāyā taṇhā. Upādānanti cattāri upādānāni kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānanti upādānaṃ. Bhavoti tayo bhavā kāmabhavo rūpabhavo arūpabhavo. Tattha katamā jāti? Yā paṭhamaṃ khandhānaṃ paṭhamaṃ dhātūnaṃ paṭhamaṃ āyatanānaṃ uppatti jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, ayaṃ jāti. Tattha katamā jarā? Jarā nāma yaṃ taṃ khaṇḍiccaṃ pāliccaṃ valittacatā pavivittaṃ catunnaṃ mahābhūtānaṃ vivaṇṇataṃ bhaggo taṃ jarā hīyanā pahīyanā āyuno hāni saṃhāni indriyānaṃ paribhedo upanāho paripāko, ayaṃ jarā. Tattha katamaṃ maraṇaṃ? Maraṇaṃ nāma yaṃ tasmiṃ tasmiṃ sattanikāye tesaṃ tesaṃ sattānaṃ cuti cavanatā maraṇaṃ kālaṅkiriyā uddhumātakānaṃ bhedo kāyassa jīvitindriyassa upacchedo, idaṃ maraṇaṃ. Iti purimikā ca jarā idañca maraṇaṃ tadubhayaṃ jarāmaraṇaṃ.

Tattha andhakāratimisā yathābhūtaṃ appajānanalakkhaṇā avijjā saṅkhārānaṃ padaṭṭhānaṃ ha. Abhisaṅkharaṇalakkhaṇā saṅkhārā, upacayapunabbhavābhiropanapaccupaṭṭhānā. Te viññāṇassa padaṭṭhānaṃ. Vatthu saviññattilakkhaṇaṃ viññāṇaṃ, taṃ nāmarūpassa padaṭṭhānaṃ. Anekasannissayalakkhaṇaṃ nāmarūpaṃ, taṃ saḷāyatanassa padaṭṭhānaṃ. Indriyavavatthāpanalakkhaṇaṃ saḷāyatanaṃ, taṃ phassassa padaṭṭhānaṃ. Sannipātalakkhaṇo phasso, so vedanāya padaṭṭhānaṃ. Anubhavanalakkhaṇā vedanā, sā taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā, sā upādānassa padaṭṭhānaṃ. Ādānaparihananalakkhaṇaṃ upādānaṃ, taṃ bhavassa padaṭṭhānaṃ. Nānāgativikkhepalakkhaṇo bhavo, so jātiyā padaṭṭhānaṃ. Khandhānaṃ pātubhāvalakkhaṇā jāti, sā jarāya padaṭṭhānaṃ. Upanayaparipākalakkhaṇā jarā, sā maraṇassa padaṭṭhānaṃ. Āyukkhayajīvitauparodhalakkhaṇaṃ maraṇaṃ, taṃ dukkhassa padaṭṭhānaṃ. Kāyasampīḷanalakkhaṇaṃ dukkhaṃ, taṃ domanassassa padaṭṭhānaṃ. Cittasampīḷanalakkhaṇaṃ domanassaṃ, taṃ sokassa padaṭṭhānaṃ. Socanalakkhaṇo soko, so paridevassa padaṭṭhānaṃ. Vacīnicchāraṇalakkhaṇo paridevo, so upāyāsassa padaṭṭhānaṃ. Ye āyāsā te upāyāsā.

Nava padāni yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati. Katamāni nava padāni? Dve mūlakilesā, tīṇi akusalamūlāni, cattāro vipallāsā. Tattha dve mūlakilesā avijjā ca bhavataṇhā ca, tīṇi akusalamūlāni lobho doso moho ca. Cattāro vipallāsā [a. ni. 4.49] – ‘‘anicce nicca’’nti saññāvipallāso cittavipallāso diṭṭhivipallāso, ‘‘dukkhe sukha’’nti saññāvipallāso cittavipallāso diṭṭhivipallāso, ‘‘anattani attā’’ti saññāvipallāso cittavipallāso diṭṭhivipallāso, ‘‘asubhe subha’’nti saññāvipallāso cittavipallāso diṭṭhivipallāso.

63. Tattha avijjā nāma catūsu ariyasaccesu yathābhūtaṃ aññāṇaṃ, ayaṃ avijjā. Bhavataṇhā nāma yo bhavesu rāgo sārāgo icchā mucchā patthanā nandī ajjhosānaṃ apariccāgo, ayaṃ bhavataṇhā.

Tattha katamo lobho akusalamūlaṃ?

Lobho nāma so tesu tesu paravatthūsu paradabbesu paraṭṭhānesu parasāpateyyesu parapariggahitesu lobho lubbhanā icchā mucchā patthanā nandī ajjhosānaṃ apariccāgo, ayaṃ lobho akusalamūlaṃ.

Kassetaṃ mūlaṃ? Lobho lobhajassa akusalassa kāyakammassa vacīkammassa manokammassa ca, tathā yathā taṃsampayuttānaṃ cittacetasikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo doso akusalamūlaṃ?

So sattesu āghāto akkhanti appaccayo byāpādo padoso anatthakāmatā cetaso paṭighāto, ayaṃ doso akusalamūlaṃ.

Kassetaṃ mūlaṃ?

Dosajassa kāyakammassa vacīkammassa manokammassa sampayuttānañca cittacetasikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo moho akusalamūlaṃ?

Yaṃ catūsu ariyasaccesu anabhisamayo asampajjaggāho appaṭivedho moho muyhanā sammoho sammuyhanā avijjā tamo andhakāro āvaraṇaṃ nīvaraṇaṃ chadanaṃ acchadanaṃ [avecchadanaṃ (pī. ka.)] apasacchāgamanaṃ kusalānaṃ dhammānaṃ, ayaṃ moho akusalamūlaṃ.

Kassetaṃ mūlaṃ?

Mohajassa akusalassa kāyakammassa vacīkammassa manokammassa ca taṃsampayuttakānañca cittacetasikānaṃ dhammānaṃ mūlaṃ.

Tattha vipallāsā jānitabbā, vipallāsānaṃ vatthu jānitabbaṃ. Yaṃ vipallāsaṃ siyā, taṃ jānitabbaṃ. Tattha eko vipallāso tīṇi vipallāsāni cattāri vipallāsavatthūni. Katamo eko vipallāso ca, yena paṭipakkhena vipallāsitaṃ gaṇhāti?

‘‘Anicce nicca’’nti, ‘‘dukkhe sukha’’nti, ‘‘anattani attā’’ti, ‘‘asubhe subha’’nti, ayaṃ eko vipallāso.

Katamāni cattāri vipallāsavatthūni?

Kāyo vedanā cittaṃ dhammā ca. Imāni cattāri vipallāsavatthūni.

Katamāni tīṇi vipallāsāni?

Saññā cittaṃ diṭṭhi ca. Imāni tīṇi vipallāsāni.

Tattha manāpike vatthumhi indriyavatthe vaṇṇāyatane vā yo nimittassa uggāho, ayaṃ saññāvipallāso. Tattha viparītacittassa vatthumhi sati viññatti, ayaṃ cittavipallāso. Tattha viparītacittassa tamhi rūpe ‘‘asubhe subha’’nti yā khanti ruci upekkhanā nicchayo diṭṭhi nidassanaṃ santīraṇā, ayaṃ diṭṭhivipallāso. Tattha vatthubhedena kāyesu dvādasa vipallāsā bhavanti. Tayo kāye tayo vedanāya tayo citte tayo dhamme, cattāro saññāvipallāsā cattāro cittavipallāsā cattāro diṭṭhivipallāsā, āyatanūpacayato cakkhuviññāṇasaññāsamaṅgissa rūpesu dvādasa vipallāsā yāva mano saññāsamaṅgissa, dhammesu dvādasa vipallāsā cha dvādasakā cattāri vipallāsā bhavanti. Ārammaṇanānattato hi aparimitasaṅkheyyānaṃ sattānaṃ [attānaṃ (ka.)] aparimitamasaṅkheyyā vipallāsā bhavanti hīnukkaṭṭhamajjhimatāya.

64. Tattha pañcakkhandhā cattāri attabhāvavatthūni bhavanti. Yo rūpakkhandho, so kāyo attabhāvavatthu. Yo vedanākkhandho, so vedanā attabhāvavatthu. Yo saññākkhandho ca

saṅkhārakkhandho ca, te dhammā attabhāvavatthu. Yo viññāṇakkhandho, so cittaṃ attabhāvavatthu. Iti pañcakkhandhā cattāri attabhāvavatthūni. Tattha kāye ‘‘asubhe subha’’nti vipallāso bhavati. Evaṃ vedanāsu…pe… citte…pe… dhammesu ca attavipallāso bhavati. Tattha catunnaṃ vipallāsānaṃ samugghātanatthaṃ bhagavā cattāro satipaṭṭhāne deseti paññapeti kāye kāyānupassī viharato ‘‘asubhe subha’’nti vipallāsaṃ samugghāteti, evaṃ vedanāsu, citte, dhammesu ca kātabbaṃ.

Tattha andhakāratimisā appaṭivedhalakkhaṇā avijjā, tassā vipallāsapadaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā, tassā piyarūpasātarūpaṃ padaṭṭhānaṃ. Attāsayavañcanālakkhaṇo lobho, tassa adinnādānaṃ padaṭṭhānaṃ. Idha vivādalakkhaṇo doso, tassa pāṇātipāto padaṭṭhānaṃ. Vatthuvippaṭipattilakkhaṇo moho, tassa micchāpaṭipatti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ avināsaggahaṇalakkhaṇā niccasaññā, tassā sabbasaṅkhārā padaṭṭhānaṃ. Sāsavaphassopagamanalakkhaṇā sukhasaññā, tassā mamaṅkāro padaṭṭhānaṃ. Dhammesu upagamanalakkhaṇā attasaññā, tassā ahaṅkāro padaṭṭhānaṃ. Vaṇṇasaṅgahaṇalakkhaṇā subhasaññā, tassā indriyaasaṃvaro padaṭṭhānaṃ. Etehi navahi padehi uddiṭṭhehi sabbo akusalapakkho niddiṭṭho bhavati, so ca kho bahussutena sakkā jānituṃ no appassutena, paññavatā no duppaññena, yuttena no ayuttena.

Nava padāni kusalāni yattha sabbo kusalapakkho saṅgaho samosaraṇaṃ gacchanti. Katamāni nava padāni? Samatho vipassanā alobho adoso amoho aniccasaññā dukkhasaññā anattasaññā asubhasaññā ca.

Tattha katamo samatho? Yā cittassa ṭhiti saṇṭhiti avaṭṭhiti ṭhānaṃ paṭṭhānaṃ upaṭṭhānaṃ samādhi samādhānaṃ avikkhepo avippaṭisāro vūpasamo mānaso ekaggaṃ cittassa, ayaṃ samatho.

Tattha katamā vipassanā? Khandhesu vā dhātūsu vā āyatanesu vā nāmarūpesu vā paṭiccasamuppādesu vā paṭiccasamuppannesu vā dhammesu dukkhesu vā samudayesu vā nirodhe vā magge vā kusalākusalesu vā dhammesu sāvajjaanavajjesu vā kaṇhasukkesu vā sevitabbaasevitabbesu vā so yathābhūtaṃ vicayo pavicayo vīmaṃsā paravīmaṃsā gāhanā aggāhanā pariggāhanā cittena paricitanā tulanā upaparikkhā ñāṇaṃ vijjā vā cakkhu buddhi medhā paññā obhāso āloko ābhā pabhā khaggo nārāco [nārajjo (pī. ka.)] dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ, ayaṃ vipassanā. Tenesā vipassanā iti vuccati vividhā vā esā vipassanāti, tasmā esā vipassanāti vuccati. Dvidhā cesā hi vipassanā dhammavipassanāti vuccati, dvidhā imāya passati subhañca asubhañca kaṇhañca sukkañca sevitabbañca asevitabbañca kammañca vipākañca bandhañca vimokkhañca ācayañca apacayañca pavattiñca nivattiñca saṃkilesañca vodānañca, evaṃ vipassanāti vuccati. Atha vā viiti upasaggo passanāti attho tasmā vipassanāti vuccate, ayaṃ vipassanā.

65. Tattha dve rogā sattānaṃ avijjā ca bhavataṇhā ca, etesaṃ dvinnaṃ rogānaṃ nighātāya bhagavatā dve bhesajjāni vuttāni samatho ca vipassanā ca. Imāni dve bhesajjāni paṭisevento dve aroge sacchikaroti rāgavirāgaṃ cetovimuttiṃ avijjāvirāgañca paññāvimuttiṃ. Tattha taṇhārogassa samatho bhesajjaṃ, rāgavirāgā cetovimutti arogaṃ. Avijjārogassa vipassanābhesajjaṃ avijjāvirāgā paññāvimutti arogaṃ. Evañhi bhagavā cāha, ‘‘dve dhammā pariññeyyā [passa dī. ni. 3.352] nāmañca rūpañca, dve dhammā pahātabbā avijjā ca bhavataṇhā ca, dve dhammā bhāvetabbā samatho ca vipassanā ca, dve dhammā sacchikātabbā vijjā ca vimutti cā’’ti. Tattha samathaṃ bhāvento rūpaṃ parijānāti, rūpaṃ parijānanto taṇhaṃ pajahati, taṇhaṃ pajahanto rāgavirāgā cetovimuttiṃ sacchikaroti, vipassanaṃ bhāvento nāmaṃ parijānāti, nāmaṃ parijānanto avijjaṃ pajahati, avijjaṃ pajahanto avijjāvirāgā paññāvimuttiṃ sacchikaroti. Yadā bhikkhuno dve dhammā pariññātā bhavanti nāmañca rūpañca, tathāssa dve dhammā pahīnā bhavanti avijjā ca bhavataṇhā ca. Dve dhammā bhāvitā bhavanti samatho ca vipassanā ca, dve dhammā sacchikātabbā bhavanti vijjā ca vimutti ca. Ettāvatā bhikkhu katakicco bhavati. Esā sopādisesā nibbānadhātu. Tassa āyupariyādānā jīvitindriyassa uparodhā idañca dukkhaṃ nirujjhati, aññañca dukkhaṃ na uppajjati. Tattha yo imesaṃ khandhānaṃ dhātuāyatanānaṃ nirodho vūpasamo aññesañca khandhadhātuāyatanānaṃ appaṭisandhi apātubhāvo, ayaṃ anupādisesā nibbānadhātu.

Tattha katamaṃ alobho kusalamūlaṃ? Yaṃdhātuko alobho alubbhanā alubbhitattaṃ anicchā apatthanā akantā anajjhosānaṃ. Ayaṃ alobho kusalamūlaṃ. Kassetaṃ mūlaṃ? Alobhajassa kusalassa kāyakammassa vacīkammassa manokammassa taṃsampayuttānañca cittacetasikānaṃ dhammānaṃ mūlaṃ. Atha vā ariyo aṭṭhaṅgiko maggo kusalanti vuccati, so tiṇṇaṃ maggaṅgānaṃ mūlaṃ. Katamesaṃ tiṇṇaṃ, sammāsaṅkappassa sammāvāyāmassa sammāsamādhissa ca imesaṃ mūlanti, tasmā kusalamūlanti vuccati.

Tattha katamaṃ adoso kusalamūlaṃ? Yā sattesu vā saṅkhāresu vā anaghāto appaṭighāto abyāpatti abyāpādo adoso mettā mettāyanā atthakāmatā hitakāmatā cetaso pasādo, ayaṃ adoso kusalamūlaṃ. Kassetaṃ mūlaṃ? Adosajassa kusalassa kāyakammassa vacīkammassa manokammassa taṃsampayuttānañca cittacetasikānaṃ dhammānaṃ mūlaṃ. Atha vā tiṇṇaṃ maggaṅgānaṃ mūlaṃ. Katamesaṃ tiṇṇaṃ? Sammāvācāya sammākammantassa sammāājīvassa ca imesaṃ tiṇṇaṃ maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati.

Tattha katamaṃ amoho kusalamūlaṃ? Yaṃ catūsu ariyasaccesu yathābhūtaṃ ñāṇadassanaṃ abhisamayo sammā ca paccāgamo paṭivedho amoho asammuyhanā asammoho vijjāpakāso āloko anāvaraṇaṃ sekkhānaṃ kusalānaṃ dhammānaṃ, ayaṃ amoho kusalamūlaṃ. Kassetaṃ mūlaṃ? Amohajassa kusalassa kāyakammassa vacīkammassa manokammassa taṃsampayuttānañca cittacetasikānaṃ dhammānaṃ mūlaṃ. Atha vā dvinnaṃ maggaṅgānaṃ etaṃ mūlaṃ. Katamesaṃ dvinnaṃ? Sammādiṭṭhiyā ca sammāsatiyā ca imesaṃ dvinnaṃ maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati. Evaṃ imesaṃ tīhi kusalamūlehi aṭṭhaṅgiko maggo yojetabbo.

66. Tattha katamā aniccasaññā? ‘‘Sabbe saṅkhārā uppādavayadhammino’’ti ca yā saññā sañjānanā vavatthapanā uggāho, ayaṃ aniccasaññā. Tassā ko nissando? Aniccasaññāya bhāvitāya bahulīkatāya aṭṭhasu lokadhammesu cittaṃ nānusandhati na sandhati na saṇṭhahati, upekkhā vā paṭikkūlatā vā saṇṭhahati, ayamassā nissando.

Tattha katamā dukkhasaññā? ‘‘Sabbe saṅkhārā dukkhā’’ti yā saññā sañjānanā vavatthapanā uggāho, ayaṃ dukkhasaññā. Tassā ko nissando? Dukkhasaññāya bhāvitāya bahulīkatāya ālasse saṃpamāde vimhaye ca cittaṃ nānusandhati na sandhati na saṇṭhahati, upekkhā vā paṭikkūlatā vā saṇṭhahati, ayamassā nissando.

Tattha katamā anattasaññā? ‘‘Sabbesu dhammesu anattā’’ti yā saññā sañjānanā vavatthapanā uggāho, ayaṃ anattasaññā. Tassā ko nissando, anattasaññāya bhāvitāya bahulīkatāya ahaṅkāro cittaṃ nānusandhati na sandhati, mamaṅkāro na saṇṭhahati, upekkhā vā paṭikkūlatā vā saṇṭhahati, ayamassā nissando.

Tattha katamā asubhasaññā? ‘‘Satta saṅkhārā asubhā’’ti yā saññā sañjānanā vavatthapanā uggāho, ayaṃ asubhasaññā. Tassā ko nissando? Asubhasaññāya bhāvitāya bahulīkatāya subhanimitte cittaṃ nānusandhati na sandhati na saṇṭhahati, upekkhā vā paṭikkūlatā vā saṇṭhahati, ayamassā nissando.

Tattha pañcannaṃ khandhānaṃ pariññā bhagavatā desitā, yo tattha asubhasaññā rūpakkhandhassa pariññattaṃ, dukkhasaññā vedanākkhandhassa pariññattaṃ, anattasaññā saññākkhandhassa saṅkhārakkhandhassa pariññattaṃ, aniccasaññā viññāṇakkhandhassa pariññattaṃ. Tattha samathena taṇhaṃ samugghāteti, vipassanā avijjaṃ samugghāteti, adosena dosaṃ samugghāteti, amohena mohaṃ samugghāteti, aniccasaññāya niccasaññaṃ samugghāteti, dukkhasaññāya sukhasaññaṃ samugghāteti, anattasaññāya attasaññaṃ samugghāteti, asubhasaññāya subhasaññaṃ samugghāteti.

Cittavikkhepapaṭisaṃharaṇalakkhaṇo samatho, tassa jhānāni padaṭṭhānaṃ. Sabbadhammaṃ yathābhūtaṃ paṭivedhalakkhaṇā vipassanā, tassā sabbaneyyaṃ padaṭṭhānaṃ. Icchāpaṭisaṃharaṇalakkhaṇo alobho, tassa adinnādānā veramaṇī padaṭṭhānaṃ. Abyāpādalakkhaṇo

adoso, tassa pāṇātipātā veramaṇī padaṭṭhānaṃ. Vatthuappaṭihatalakkhaṇo amoho, tassa sammāpaṭipatti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ vināsaggahaṇalakkhaṇā aniccasaññā, tassā udayabbayo padaṭṭhānaṃ. Sāsavaphassasañjānanalakkhaṇā dukkhasaññā, tassā vedanā padaṭṭhānaṃ. Sabbadhammaanupagamanalakkhaṇā anattasaññā, tassā dhammasaññā padaṭṭhānaṃ. Vinīlakavipubbakauddhumātakasamuggahaṇalakkhaṇā asubhasaññā, tassā nibbidā padaṭṭhānaṃ. Imesu navasu padesu upadiṭṭhesu sabbo kusalapakkho upadiṭṭho bhavati, so ca bahussutena sakkā jānituṃ no appassutena, paññavatā no duppaññena, yuttena no ayuttenāti.

67. Tattha niccasaññādhimuttassa aparāparaṃ cittaṃ paṇāmento satimapaccavekkhato aniccasaññā na upaṭṭhāti, pañcasu kāmaguṇesu sukhassādādhimuttassa iriyāpathassa agatimapaccavekkhato dukkhasaññā na upaṭṭhāti, khandhadhātuāyatanesu attādhimuttassa nānādhātuanekadhātuvinibbhogamapaccavekkhato anattasaññā na upaṭṭhāti, vaṇṇasaṇṭhānābhiratassa kāye subhādhimuttassa ca vippaṭicchannā asubhasaññā na upaṭṭhāti.

Avippaṭisāralakkhaṇā saddhā, saddahanā paccupaṭṭhānaṃ. Tassa cattāri sotāpattiyaṅgāni padaṭṭhānaṃ. Evañhi vuttaṃ bhagavatā [passa saṃyuttanikāye] saddhindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sotāpattiyaṅgesu kusalesu dhammesu.

Sūrāapaṭikkhepanalakkhaṇaṃ vīriyindriyaṃ, vīriyindriyārambho paccupaṭṭhānaṃ. Tassa atītā cattāro sammappadhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā [passa saṃyuttanikāye] vīriyindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sammappadhānesu.

Sati saraṇalakkhaṇā, asammohapaccupaṭṭhānā. Tassa atītā cattāro satipaṭṭhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā satindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu satipaṭṭhānesu.

Ekaggalakkhaṇo samādhi, avikkhepapaccupaṭṭhāno, tassa cattāri ñāṇāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā samādhindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu jhānesu.

Pajānanalakkhaṇā paññā, bhūtatthasantīraṇā paccupaṭṭhānā, tassa cattāri ariyasaccāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā [passa saṃyuttanikāye] paññindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu ariyasaccesu.

Cattāri cakkāni [passa a. ni. 4.31] patirūpadesavāso cakkaṃ, sappurisūpanissayo cakkaṃ, attasammāpaṇidhānaṃ cakkaṃ, pubbe katapuññatā cakkaṃ. Tattha ariyasannissayalakkhaṇo patirūpadesavāso, so sappurisūpanissayassa padaṭṭhānaṃ. Ariyasannissayalakkhaṇo sappurissūpanissayo, so attasammāpaṇidhānassa padaṭṭhānaṃ. Sammāpaṭipattilakkhaṇaṃ attasammāpaṇidhānaṃ, taṃ puññānaṃ padaṭṭhānaṃ. Kusaladhammopacayalakkhaṇaṃ puññaṃ, taṃ sabbasampattīnaṃ padaṭṭhānaṃ.

Ekādasasīlamūlakā dhammā sīlavato avippaṭisāro bhavati…pe… so vimuttiñāṇadassanaṃ ‘‘nāparaṃ itthattāyā’’ti pajānanā. Tattha veramaṇilakkhaṇaṃ sīlaṃ, taṃ avippaṭisārassa padaṭṭhānaṃ. Na attānuvādalakkhaṇo avippaṭisāro, so pāmojjassa padaṭṭhānaṃ. Abhippamodanalakkhaṇaṃ pāmojjaṃ, taṃ pītiyā padaṭṭhānaṃ. Attamanalakkhaṇā pīti, sā passaddhiyā padaṭṭhānaṃ. Kammaniyalakkhaṇā passaddhi, sā sukhassa padaṭṭhānaṃ. Abyāpādalakkhaṇaṃ sukhaṃ, taṃ samādhino padaṭṭhānaṃ. Avikkhepanalakkhaṇo samādhi, so yathābhūtañāṇadassanassa padaṭṭhānaṃ. Aviparītasantīraṇalakkhaṇā paññā, sā nibbidāya padaṭṭhānaṃ anālayanalakkhaṇā nibbidā, sā virāgassa padaṭṭhānaṃ. Asaṃkilesalakkhaṇo virāgo, so vimuttiyā padaṭṭhānaṃ. Akusaladhammavivekalakkhaṇā vimutti, sā vimuttino vodānassa padaṭṭhānaṃ.

68. Catasso ariyabhūmiyo cattāri sāmaññaphalāni. Tattha yo yathābhūtaṃ pajānāti, esā dassanabhūmi. Sotāpattiphalañca so yathābhūtaṃ pajānitvā nibbindati, idaṃ tanukāmarāgassa

padaṭṭhānaṃ byāpādānaṃ. Sakadāgāmiphalañca saṇhaṃ virajjati, ayaṃ rāgavirāgā cetovimutti. Anāgāmiphalañca yaṃ avijjāvirāgā vimuccati, ayaṃ katābhūmi. Arahattañca sāmaññaphalānīti ko vacanattho, ariyo aṭṭhaṅgiko maggo sāmaññaṃ, tassetāni phalāni sāmaññaphalānīti vuccati. Kissa brahmaññaphalānīti vuccante? Brahmaññaariyo aṭṭhaṅgiko maggo, tassa tāni phalānīti brahmaññaphalānīti vuccante.

Tattha sotāpanno kathaṃ hoti? Saha saccābhisamayā ariyasāvakassa tīṇi saṃyojanāni pahīyanti sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso ca, imesaṃ tiṇṇaṃ saṃyojanānaṃ pahānā parikkhayā ariyasāvako hoti sotāpanno avinipātadhammo yāva dukkhassantaṃ karoti.

Tattha katamā sakkāyadiṭṭhi? Assutavā bālo puthujjano yāva ariyadhamme akovido, so rūpaṃ attato samanupassati yāva viññāṇasmiṃ attānaṃ, so imesu pañcasu khandhesu attaggāho vā attaniyaggāho vā esohamasmi ekasmiṃ vasavattiko [avattito (pī. ka.)] pakkhitto anuggaho anusayanto aṅgamaṅganti parati. Yā tathābhūtassa khanti ruci pekkhanā ākāraparivitakko diṭṭhinijjhāyanā abhippasannā, ayaṃ vuccate sakkāyadiṭṭhīti.

Tattha pañca diṭṭhiyo ucchedaṃ bhajanti. Katamāyo pañca? Rūpaṃ attato samanupassati, yāva viññāṇaṃ attato samanupassati, imāyo pañca ucchedaṃ bhajanti, avasesāyo pannarasa sassataṃ bhajanti. Iti sakkāyadiṭṭhipahānā dvāsaṭṭhidiṭṭhigatāni pahīyanti. Pahānā ucchedaṃ sassatañca na bhajati. Iti ucchedasassatappahānā ariyasāvakassa na kiñci diṭṭhigataṃ bhavati, aññā vā lokuttarāya sammādiṭṭhiyā. Kathaṃ pana sakkāyadiṭṭhi na bhavati? Idha ariyasāvako sutavā hoti, sabbo sukkapakkho kātabbo, yāva ariyadhammesu kovido rūpaṃ anattato samanupassati, yāva viññāṇaṃ… pe… evamassa samanupassantassa sakkāyadiṭṭhi na bhavati.

Kathaṃ vicikicchā na bhavati? Idha ariyasāvako buddhe na kaṅkhati, na vicikicchati abhippasīdati, itipi so bhagavāti sabbaṃ. Dhamme na kaṅkhati na vicikicchati sabbaṃ. Yāva taṇhakkhayo virāgo nirodho nibbānanti, iminā dutiyena ākaṅkhiyena dhammena samannāgato hoti. Saṅghe na kaṅkhati… pe… yāva pūjā devānañca manussānañcāti, iminā tatiyena ākaṅkhiyena dhammena samannāgato hoti.

Sabbe saṅkhārā dukkhāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati. Taṇhā dukkhasamudayoti na kaṅkhati na vicikicchati. Taṇhānirodhā dukkhanirodhoti na kaṅkhati na vicikicchati. Ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati. Yāva buddhe vā dhamme vā saṅghe vā dukkhe vā samudaye vā nirodhe vā magge vā kaṅkhāyanā vimati vicikicchā dvedhāpathā āsappanā [appanā (pī. ka.) dha. sa. 1008 nikkhepakaṇḍe passitabbaṃ] parisappanā anavaṭṭhānaṃ adhiṭṭhāgamanaṃ [aniṭṭhāgamanaṃ (ka.)] anekaṃso anekaṃsikatā, te tassa pahīnā bhavanti paṇunnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

69. Tattha sīlabbataparāmāso dvidhā – sīlassa vā suddhassa vā. Tattha sīlassa sīlabbataparāmāso imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā tattha kapotapādāhi accharāhi saddhiṃ kīḷissāmi ramissāmi paricarissāmīti. Yathābhūtadassananti rucivimutti rāgo rāgaparivattakā diṭṭhirūpanā passanā asantussitassa sīlabbataparāmāso. Tattha katamo suddhassa sīlabbataparāmāso? Idhekacco sīlaṃ parāmasati, sīlena sujjhati, sīlena nīyati, sīlena muccati, sukhaṃ vītikkamati, dukkhaṃ vītikkamati, sukhadukkhaṃ vītikkamati anupāpuṇāti uparimena. Tadubhayaṃ sīlavataṃ parāmasati tadubhayena sīlavatena sujjhanti muccanti nīyanti, sukhaṃ vītikkamanti, dukkhaṃ vītikkamanti, sukhadukkhaṃ vītikkamanti, anupāpuṇantīti avisucikaraṃ dhammaṃ avimuttikaraṃ dhammaṃ visucito vimuttito paccāgacchantassa yā tathābhūtassa khanti ruci mutti pekkhanā ākāraparivitakko diṭṭhinijjhāyanā passanā, ayaṃ suddhassa sīlabbataparāmāso. Ete ubho parāmāsā ariyasāvakassa pahīnā bhavanti yāva āyatiṃ anuppādadhammā, so sīlavā bhavati ariyakantehi sīlehi samannāgato akkhaṇḍehi yāva upasamasaṃvattanikehi. Imesaṃ tiṇṇaṃ saṃyojanānaṃ pahānā sutavā ariyasāvako bhavati sotāpanno avinipātadhammo, sabbaṃ.

Sahasaccābhisamayā, iti ko vacanattho? Cattāro abhisamayā, pariññābhisamayo pahānābhisamayo sacchikiriyābhisamayo bhāvanābhisamayo.

Tattha ariyasāvako dukkhaṃ pariññābhisamayena abhisameti, samudayaṃ pahānābhisamayena abhisameti, nirodhaṃ sacchikiriyābhisamayena abhisameti, maggaṃ bhāvanābhisamayena abhisameti. Kiṃ kāraṇaṃ? Dukkhassa pariññābhisamayo, samudayassa pahānābhisamayo, nirodhassa sacchikiriyābhisamayo, maggassa bhāvanābhisamayo. Samathavipassanāya kathaṃ abhisameti? Ārammaṇe cittaṃ upanibandhetvā pañcakkhandhe dukkhato passati. Tattha yo upanibandho, ayaṃ samatho. Yā pariyogāhanā, ayaṃ vipassanā. Pañcakkhandhe dukkhāti passato yo pañcakkhandhesu ālayo nikanti upagamanaṃ ajjhosānā icchā mucchā paṇidhi patthanā pahīyati. Tattha pañcakkhandhā dukkhaṃ. Yo tattha ālayo nikanti upagamanaṃ ajjhosānaṃ icchā mucchā paṇidhi patthanā, ayaṃ samudayo. Yaṃ tassa pahānaṃ, so nirodho samatho vipassanā ca maggo, evaṃ tesaṃ catunnaṃ ariyasaccānaṃ ekakāle ekakkhaṇe ekacitte apubbaṃ acarimaṃ abhisamayo bhavati. Tenāha bhagavā ‘‘sahasaccābhisamayā ariyasāvakassa tīṇi saṃyojanāni pahīyantī’’ti.

70. Tattha samathavipassanā yuganaddhā vattamānā ekakāle ekakkhaṇe ekacitte cattāri kiccāni karoti, dukkhaṃ pariññābhisamayena abhisameti, yāva maggaṃ bhāvanābhisamayena abhisameti. Kiṃ kāraṇā? Dukkhaṃ pariññābhisamayo, yāva maggaṃ bhāvanābhisamayo. Evaṃ diṭṭhanto yathā nāvā jalaṃ gacchantī cattāri kiccāni karoti, pārimaṃ tīraṃ pāpeti, orimaṃ tīraṃ jahati, bhāraṃ vahati, sotaṃ chindati; evameva samathavipassanā yuganaddhā vattamānā ekakāle ekakkhaṇe ekacitte cattāri kiccāni karoti, dukkhaṃ pariññābhisamayena abhisameti, yāva maggaṃ bhāvanābhisamayena abhisameti. Yathā vā sūriyo udayanto ekakāle apubbaṃ acarimaṃ cattāri kiccāni karoti, andhakāraṃ vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassīyati, sītaṃ pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle…pe… yathā padīpo jalanto ekakāle apubbaṃ acarimaṃ cattāri kiccāni karoti, andhakāraṃ vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassīyati, upādānaṃ pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle…pe….

Yadā ariyasāvako sotāpanno bhavati avinipātadhammo niyato yāva dukkhassantaṃ karoti, ayaṃ dassanabhūmi. Sotāpattiphalañca sotāpattiphale ṭhito uttari samathavipassanaṃ bhāvento yuganaddhā vattamānā kāmarāgabyāpādānaṃ yebhuyyena pahānā ariyasāvako hoti. Sakadāgāmi pariniṭṭhitattā sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti, ayaṃ tanubhūmi.

Sakadāgāmiphalañca yo sakadāgāmiphale ṭhito vipassanaṃ bhāvento kāmarāgabyāpāde sānusaye anavasesaṃ pajahati, kāmarāgabyāpādesu anavasesaṃ pahīnesu pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti sakkāyadiṭṭhi sīlabbataparāmāso vicikicchā kāmacchando byāpādo ca, imesaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā [pahānāya (pī. ka.)] ariyasāvako hoti anāgāmī tattha parinibbāyī anāvattidhammo tasmā lokā, ayaṃ vītarāgabhūmi.

Anāgāmiphalañca anāgāmiphale ṭhito uttari samathavipassanaṃ bhāvento pañca uddhambhāgiyāni saṃyojanāni pajahati rūparāgaarūparāgamānauddhaccaavijjañca. Imesaṃ pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ pahānā ariyasāvako arahā bhavati, khīṇāsavo vusitavā sammadaññā [sampajañño (pī. ka.)] vimutto parikkhīṇabhavasaṃyojano anuppattasadattho, ayaṃ katābhūmi.

Arahantova ayaṃ sopādisesā nibbānadhātu. Tassa āyukkhayā jīvitindriyāparodhā idañca dukkhaṃ nirujjhati, aññañca dukkhaṃ na uppajjati. Yo imassa dukkhassa nirodho vūpasamo, aññassa ca apātubhāvo, ayaṃ anupādisesā nibbānadhātu. Imā dve nibbānadhātuyo. Iti saccāni vuttāni. Saccābhisamayo vutto, kilesavavatthānaṃ vuttaṃ, pahānaṃ vuttaṃ, bhūmiyo vuttā, phalāni vuttāni, nibbānadhātuyo vuttā. Evamimesu vuttesu sabbabodhi vuttā bhavati. Ettha yogo karaṇīyo.

71. Tattha katamāyo nava anupubbasamāpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca. Tattha cattāri jhānāni katamāni? Idha, bhikkhave, [passa dīghanikāye] bhikkhu

vivicceva kāmehīti vitthārena kātabbāni. Tattha katamā cattāro arūpasamāpattiyo? Virāgino vata vattabbo, yāva nirodhasamāpatti vitthārena kātabbā. Imāyo nava anupubbasamāpattiyo.

Tattha katamaṃ paṭhamaṃ jhānaṃ? Pañcaṅgavippayuttaṃ pañcaṅgasamannāgataṃ. Katamehi pañcahi aṅgehi vippayuttaṃ? Pañcahi nīvaraṇehi. Tattha katamāni pañca nīvaraṇāni? Kāmacchandoti vitthāretabbo. Tattha katamo kāmacchando? Yo pañcasu kāmaguṇesu chandarāgo pemaṃ nikanti ajjhosānaṃ icchā mucchā patthanā apariccāgo anusayo pariyuṭṭhānaṃ, ayaṃ kāmacchandanīvaraṇaṃ. Tattha katamaṃ byāpādanīvaraṇaṃ? Yo sattesu saṅkhāresu ca āghāto…pe… yathā dose tathā nioṭṭhānā, ayaṃ byāpādo nīvaraṇaṃ. Tattha katamaṃ middhaṃ? Yā cittassa jaḷatā cittassa garuttaṃ cittassa akammanīyatā cittassa nikkhepo niddāyanā pacalikatā pacalāyanā pacalāyanaṃ, idaṃ middhaṃ. Tattha katamaṃ thinaṃ [thīnaṃ (pī.)]? Yā kāyassa thinatā jaḷatā kāyassa garuttā kāyassa appassaddhi, idaṃ thinaṃ. Iti idañca thinaṃ purimakañca middhaṃ tadubhayaṃ thinamiddhanīvaraṇanti vuccati. Tattha katamaṃ uddhaccaṃ? Yo avūpasamo cittassa, idaṃ uddhaccaṃ. Tattha katamaṃ kukkuccaṃ? Yo cetaso vilekho alañcanā vilañcanā hadayalekho vippaṭisāro, idaṃ kukkuccaṃ. Iti idañca kukkuccaṃ purimakañca uddhaccaṃ tadubhayaṃ uddhaccakukkuccanīvaraṇanti vuccati. Tattha katamaṃ vicikicchānīvaraṇaṃ? Yo buddhe vā dhamme vā saṅghe vā…pe… ayaṃ vicikicchā. Api ca kho pana pañca vicikicchāyo samanantarāyikā desantarāyikā samāpattantarāyikā maggantarāyikā saggantarāyikā, imāyo pañca vicikicchāyo. Idha pana samāpattantarāyikā vicikicchā adhippetā. Ime pañca nīvaraṇā.

Tattha nīvaraṇānīti ko vacanattho, kuto nivārayantīti? Sabbato kusalapakkhikā nivārayanti. Kathaṃ [kiṃ kaṃ (pī. ka.)] nivārayanti? Kāmacchando asubhato nivārayati, byāpādo mettāya [mettato (pī.)] nivārayati, thinaṃ passaddhito nivārayati, middhaṃ vīriyārambhato nivārayati, uddhaccaṃ samathato nivārayati, kukkuccaṃ avippaṭisārato nivārayati, vicikicchā paññāto paṭiccasamuppādato nivārayati.

Aparo pariyāyo. Kāmacchando alobhato kusalamūlato nivārayati, byāpādo adosato nivārayati, thinamiddhaṃ samādhito nivārayati, uddhaccakukkuccaṃ satipaṭṭhānehi nivārayati, vicikicchā amohato kusalamūlato nivārayati.

Aparo pariyāyo. Tayo vihārā dibbavihāro brahmavihāro ariyavihāro. Dibbavihāro cattāri jhānāni, brahmavihāro cattāri appamāṇāni, ariyavihāro sattatiṃsa bodhipakkhiyā dhammā. Tattha kāmacchando uddhaccaṃ kukkuccañca dibbavihāraṃ nivārayati, byāpādo brahmavihāraṃ nivārayati, thinamiddhaṃ vicikicchā ca ariyavihāraṃ nivārayati.

Aparo pariyāyo. Kāmacchando byāpādo uddhaccakukkuccañca samathaṃ nivārayanti, thinamiddhaṃ vicikicchā ca vipassanaṃ nivārayanti, ato nīvaraṇanti vuccante. Imehi pañcahi aṅgehi vippayuttaṃ paṭhamaṃ jhānaṃ.

Katamehi pañcahi aṅgehi sampayuttaṃ paṭhamaṃ jhānaṃ? Vitakkavicārehi pītiyā sukhena ca cittekaggatāya ca. Imesaṃ pañcannaṃ aṅgānaṃ uppādapaṭilābhasamannāgamo sacchikiriyaṃ paṭhamaṃ jhānaṃ paṭiladdhanti vuccati. Imāni pañca aṅgāni uppādetvā viharatīti, tena vuccate paṭhamaṃ jhānaṃ upasampajja viharatīti dibbena vihārena.

Tattha dutiyaṃ jhānaṃ caturaṅgasamannāgataṃ pītisukhena cittekaggatāya ajjhattaṃ sampasādanena imāni cattāri aṅgāni uppādetvā sampādetvā viharati, tena vuccati dutiyaṃ jhānaṃ upasampajja viharatīti.

Tattha pañcaṅgasamannāgataṃ tatiyaṃ jhānaṃ satiyā sampajaññe sukhena cittekaggatāya upekkhāya imāni pañcaṅgāni uppādetvā sampādetvā viharati, tena vuccati tatiyaṃ jhānaṃ upasampajja viharatīti.

Tattha catutthaṃ jhānaṃ caturaṅgasamannāgataṃ upekkhāya satipārisuddhiyā adukkhamasukhāya

vedanāya cittekaggatā ca, imehi catūhaṅgehi samannāgataṃ catutthaṃ jhānaṃ. Iti imesaṃ catunnaṃ aṅgānaṃ uppādo paṭilābho samannāgamo sacchikiriyā catutthaṃ jhānaṃ paṭiladdhanti vuccati. Imāni cattāri jhānāni uppādetvā sampādetvā upasampajja viharati, tena vuccati dibbena vihārena viharatīti.

Tattha katamo aniccaṭṭho? Pīḷanaṭṭho aniccaṭṭho pabhaṅgaṭṭho sampāpanaṭṭho vivekaṭṭho aniccaṭṭho, ayaṃ aniccaṭṭho.

Tattha katamo dukkhaṭṭho? Pīḷanaṭṭho dukkhaṭṭho sampīḷanaṭṭho saṃvegaṭṭho byādhinaṭṭho, ayaṃ dukkhaṭṭho.

Tattha katamo suññaṭṭho? Anupalitto suññaṭṭho, asambhājanaṭṭho gatapaṭṭho [appaṭṭho (pī.)] vivaṭṭaṭṭho, ayaṃ suññaṭṭho.

Tattha katamo anattaṭṭho? Anissariyaṭṭho anattaṭṭho, avasavattanaṭṭho, akāmakāriṭṭho parividaṭṭho, ayaṃ anattaṭṭhoti.

Suttatthasamuccayo nāma saṃvattisantikā peṭakabhūmi samattā.

7. Hārasampātabhūmi

72. Jhānaṃ virāgo. Cattāri jhānāni vitthārena kātabbāni. Tāni duvidhāni; bojjhaṅgavippayuttāni ca bojjhaṅgasampayuttāni ca. Tattha bojjhaṅgavippayuttāni bāhirakāni, bojjhaṅgasampayuttāni ariyapuggalāni. Tattha yena cha puggalamūlāni tesaṃ nikkhipetvā rāgacarito, dosacarito, mohacarito, rāgadosacarito, rāgamohacarito, dosamohacarito, samabhāgacarito, iti imesaṃ puggalānaṃ jhānaṃ samāpajjitānaṃ pañca nīvaraṇāni paṭipakkho tesaṃ paṭighātāya yathā asamattho tīṇi akusalamūlāni niggaṇhāti. Lobhena akusalamūlena abhijjhā ca uddhaccañca uppilavataṃ alobhena kusalamūlena niggaṇhāti, kukkuccañca vicikicchā ca mohapakkho, taṃ amohena niggaṇhāti. Doso ca thinamiddhañca dosapakkho, taṃ adosena niggaṇhāti.

Tattha alobhassa pāripūriyā nekkhammavitakkaṃ vitakketi. Tattha adosassa pāripūriyā abyāpādavitakkaṃ vitakketi. Tattha amohassa pāripūriyā avihiṃsāvitakkaṃ vitakketi. Tattha alobhassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa pāripūriyā amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Vitakkāti tayo vitakkā – nekkhammavitakko abyāpādavitakko avihiṃsāvitakko. Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇaṃ vicāro. Yathā puriso dūrato purisaṃ passati āgacchantaṃ, na ca tāva jānāti eso itthīti vā purisoti vā yadā tu paṭilabhati itthīti vā purisoti vā evaṃ vaṇṇoti vā evaṃ saṇṭhānoti vā ime vitakkayanto uttari upaparikkhanti kiṃ nu kho ayaṃ sīlavā udāhu dussīlo aḍḍho vā duggatoti vā. Evaṃ vicāro vitakke appeti, vicāro cariyati ca anuvattati ca. Yathā pakkhī pubbaṃ āyūhati pacchā nāyūhati yathā āyūhanā evaṃ vitakko, yathā pakkhānaṃ pasāraṇaṃ evaṃ vicāro anupālati vitakketi vicarati vicāreti. Vitakkayati vitakketi, anuvicarati vicāreti. Kāmasaññāya paṭipakkho vitakko, byāpādasaññāya vihiṃsasaññāya ca paṭipakkho vicāro. Vitakkānaṃ kammaṃ akusalassa amanasikāro, vicārānaṃ kammaṃ jeṭṭhānaṃ saṃvāraṇā. Yathā paliko tuṇhiko sajjhāyaṃ karoti evaṃ vitakko, yathā taṃyeva anupassati evaṃ vicāro. Yathā apariññā evaṃ vitakko. Yathā pariññā evaṃ vicāro. Niruttipaṭisambhidāyañca paṭibhānapaṭisambhidāyañca vitakko, dhammapaṭisambhidāyañca atthapaṭisambhidāyañca vicāro. Kallitā kosallattaṃ cittassa vitakko, abhinīhārakosallaṃ cittassa vicāro. Idaṃ kusalaṃ idaṃ akusalaṃ idaṃ bhāvetabbaṃ idaṃ pahātabbaṃ idaṃ sacchikātabbanti vitakko, yathā pahānañca bhāvanā ca sacchikiriyā ca evaṃ vicāro. Imesu

vitakkavicāresu ṭhitassa duvidhaṃ dukkhaṃ na uppajjati kāyikañca cetasikañca; duvidhaṃ sukhaṃ uppajjati kāyikañca cetasikañca. Iti vitakkajanitaṃ cetasikaṃ sukhaṃ pīti kāyikaṃ sukhaṃ kāyikoyeva. Yā tattha cittassa ekaggatā, ayaṃ samādhi. Iti paṭhamaṃ jhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ.

Tesaṃyeva vitakkavicārānaṃ abhikkhaṇaṃ āsevanāya tassa tappoṇamānasaṃ hoti. Tassa vitakkavicārā oḷārikā khāyanti. Yañca pītisukhañca nekkhammañca oḷārikaṃ bhavati. Api ca samādhijā pīti rati ca jāyati. Tassa vicārārammaṇaṃ. Tesaṃ vūpasamā ajjhattaṃ ceto sampasīdati. Ye vitakkavicārā dve dhammānussaritabbā. Paccuppannā daraṇitabbaṃ. Tesaṃ vūpasamā ekodibhāvaṃ cittekaggataṃ hoti. Tassa ekodibhāvena pīti pāripūriṃ gacchati. Yā pīti, taṃ somanassindriyaṃ, yaṃ sukhaṃ, taṃ sukhindriyaṃ. Yā cittekaggatā, ayaṃ samādhi. Taṃ dutiyaṃ jhānaṃ caturaṅgasamannāgataṃ. So pītiyā virāgā yāti ojahi jallasahagataṃ.

73. Tattha somanassacittamupādānanti ca so taṃ vicinanto upekkhameva manasikaroti. So pītiyā virāgā upekkhako viharati. Yathā ca pītiyā sukhamānitaṃ, taṃ kāyena paṭisaṃvedeti sampajāno viharati. Yena satisampajaññena upekkhāpāripūriṃ gacchati. Idaṃ tatiyaṃ jhānaṃ caturaṅgasamannāgataṃ.

Tathā kāyikassa sukhassa pahānāya paṭhame jhāne somanassindriyaṃ nirujjhati. Dutiye jhāne dukkhindriyaṃ nirujjhati. So sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tattha catūhi indriyehi upekkhā pasādā hoti, dukkhindriyena domanassindriyena sukhindriyena somanassindriyena ca. Tesaṃ nirodhā upekkhāsampajaññaṃ hoti, tattha sukhindriyena somanassindriyena ca asati hoti, tesaṃ nirodhā satimā hoti, dukkhindriyena domanassindriyena ca asampajaññaṃ, tesaṃ nirodhā sampajaññaṃ hoti, iti upekkhāya ca saññā, sato sampajāno cittekaggatā ca idaṃ vuccate ca catutthaṃ jhānaṃ.

Tattha yo rāgacarito puggalo tassa sukhindriyañca somanassindriyañca; yo dosacarito puggalo tassa dukkhindriyañca domanassindriyañca; yo mohacarito puggalo tassa asati ca asampajaññañca.

Tattha rāgacaritassa puggalassa tatiye jhāne catutthe ca anunayo nirujjhati, dosacaritassa paṭhame jhāne dutiye ca paṭighaṃ nirujjhati, mohacaritassa puggalassa paṭhame jhāne dutiye ca asampajaññaṃ nirujjhati. Tatiye jhāne catutthe ca asati nirujjhati, evameva tesaṃ tiṇṇaṃ puggalānaṃ cattāri jhānāni vodānaṃ gamissanti.

Tattha rāgadosacaritassa puggalassa asampajaññañca anunayo ca paṭighañca, tena hānabhāgiyaṃ [pahānabhāgiyaṃ (pī. ka.)] jhānaṃ hoti. Tattha rāgamohacaritassa puggalassa anunayattaṃ ca ādīnavaṃ dassitā, taṃ tassa hānabhāgiyaṃ jhānaṃ hoti. Tattha dosamohacaritassa puggalassa paṭigho ca asati ca asampajaññañca ādīnavaṃ dassitā tena tassa hānabhāgiyaṃ jhānaṃ hoti.

Tattha rāgadosamohasamabhāgacaritassa puggalassa visesabhāgiyaṃ jhānaṃ hoti, imāni cattāri jhānāni sattasu puggalesu niddisitabbāni. Catūsu ca samādhīsu chandasamādhinā paṭhamaṃ jhānaṃ, vīriyasamādhinā dutiyaṃ jhānaṃ, cittasamādhinā tatiyaṃ jhānaṃ, vīmaṃsāsamādhinā catutthaṃ jhānaṃ. Appaṇihitena paṭhamaṃ jhānaṃ, suññatāya dutiyaṃ jhānaṃ, animittena tatiyaṃ jhānaṃ, ānāpānassatiyā catutthaṃ jhānaṃ. Kāmavitakkabyāpādānañca taṃ taṃ vūpasamena paṭhamaṃ jhānaṃ hoti, vitakkavicārānaṃ vūpasamena dutiyaṃ jhānaṃ, sukhindriyasomanassindriyānaṃ vūpasamena tatiyaṃ jhānaṃ, kāyasaṅkhārānaṃ vūpasamena catutthaṃ jhānañca. Cāgādhiṭṭhānena paṭhamaṃ jhānaṃ, saccādhiṭṭhānena dutiyaṃ jhānaṃ, paññādhiṭṭhānena tatiyaṃ jhānaṃ, upasamādhiṭṭhānena catutthaṃ jhānaṃ. Imāni cattāri jhānāni saṅkhepaniddesena niddiṭṭhāni, tattha samādhindriyaṃ pāripūriṃ gacchati. Anuvattanakāni cattāri, tattha yo paṭhamaṃ jhānaṃ nissāya āsavakkhayaṃ pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya domanassindriyapaṭipakkhena. Yo dutiyaṃ jhānaṃ nissāya

āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya dukkhindriyapaṭipakkhena. Yo tatiyaṃ jhānaṃ nissāya āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya somanassindriyapaṭipakkhena. Yo catutthaṃ jhānaṃ nissāya āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya sukhindriyapaṭipakkhena gato.

Pakiṇṇakaniddeso.

74. Yāni cattāri jhānāni, tesaṃ jhānānaṃ imāni aṅgāni, tesaṃ aṅgānaṃ samūho [sammoho (pī. ka.)] assa aṅgā, ayaṃ jhānabhūmi ko visesoti assa viseso. Ime sambhārā tehi ayaṃ samudāgamo, tassa samudāgamassa ayaṃ upanisā, tāya upanisāya ayaṃ bhāvanā. Tassā bhāvanāya ayaṃ ādīnavo. Tena ayaṃ parihāni. Kassa parihānīti tadupagajjhāyino [tadupakajjhāyino (pī. ka.)]. Taṃ yathā bhaṇitaṃ paccavekkhanto ayaṃ viseso. Tena visesena ayaṃ assādo, so kassa assādo ajhāniyā jhāyino, tassā ajhāniyā jhāyino, idaṃ kallitā kosalle ṭhitajjhānaṃ anomaddiyataṃ gacchati jhānabalaṃ, jhānabale ṭhitassa ayaṃ pāramippattassa imāni jhānaṅgāni anāvilasaṅkappo paṭhame jhāne jhānaṅgāni bhāvī. So pīti tadanusārittāva paṭhame jhāne jhānaṅgaṃ tassaṅguno ca dhammā tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgadhammatā kho pana tathā pavattassa sahagataṃ jhānaṅgadhammaṃ sasukhatāya ajjhattaṃ sampasādo dutiye jhāne jhānaṅgaṃ manosampasādanatāya tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgaṃ ajjhattaṃ sampasādanaṃ samādhitā [samādhikā (pī.)] pīti dutiye jhāne jhānaṅgaṃ, cetaso ekodibhāvo dutiye jhāne jhānaṅgaṃ, upekkhā phassatā tatiye jhāne jhānaṅgaṃ, sukhaṃ tassa aṅganti ca. Cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ, upekkhā adukkhamasukhā catutthe jhāne jhānaṅgaṃ, abhinisābhūmi upekkhāsatipārisuddhi catutthe jhāne jhānaṅgaṃ. Satipārisuddhi ca anekajjhābhūmīsu jhānaṅgasamāyuttā pīti cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ.

Tattha katamā jhānabhūmi? Savitakke savicāre vivekā anugatā paṭhame jhāne jhānabhūmi. Avitakke avicāre ajjhattaṃ sampasādanaṃ janitaṃ pītimanugatā dutiye jhāne jhānabhūmi. Sukhasātasamohitā sappītikā tatiye jhāne jhānabhūmi. Tassa sukhadukkhasahagatā abhinīhārasahagatā catutthe jhāne jhānabhūmi. Appamāṇasahagatā sattārammaṇā paṭhame jhāne jhānabhūmi. Abhibhūmiāyatanasahagatā rūpasaññīsu dutiye jhāne jhānabhūmi. Vimokkhasahagatānaṃ vimokkhesu tatiye jhāne jhānabhūmi. Anupassanāsahagatā kāyasaṅkhārā sammā catutthassa jhānassa bhūmi.

75. Tattha katame jhānavisesā? Vivicceva kāmehi vivicca pāpakehi akusalehi dhammehi cittacetasikasahagatā kāmadhātusamatikkamanatāpi, ayaṃ jhānaviseso. Avitakkā ceva avicārā ca sappītikāya satisahagatāya pītisahagatā saññāmanasikārā samudācaranti. Ayaṃ jhānaviseso. Avitakkāya bhūmiyā avicāreyeva sati anugatā upekkhāsahagatā manasikārā samudācaranti. Tadanudhammatāya ca sati saṇḍahati [sandahati (pī.)]. Tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Satipārisuddhisahagatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Viññāṇañcāyatanasahagatāya bhūmiyaṃ ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso.

Jhānasambhārā nekkhammavitakko sambhāro kāmavitakkavinodanādhippāyatā. Abyāpādavitakko sambhāro byāpādavitakkapaṭivinodanādhippāyatā. Avihiṃsāvitakko sambhāro vihiṃsāvitakkapaṭivinodanādhippāyatā. Indriyesu guttadvāratā appicchatā sambhāro parisuddhājīvo catunnaṃ samāpattīnaṃ sambhāro akammassa vihāritā. Maggasambhāro samāpattipajjanatā. Phalasambhāro jhānanibbattitāya jhānasamudāgamo. Kusalahetu yaṃ jhānaṃ samudayaṃ gacchanti ko ca [koci (ka.)] na kutoci nekkhammappattā samudāgacchanti. Ālambanirodhasamādhi santo samudāgacchanti. Avītikkantā samudāgacchanti. Sukhindriyaṃ somanassindriyaṃ pahānāya te ca abyāpajjatāya samudāgacchanti. Taṃ pana sandhāya samudāgacchanti. Aparidāhanāya samudāgacchanti. Ayaṃ ñāṇasamudāgamo.

76. Tattha katamā upanisā? Kalyāṇamittatā jhānassa upanisā. Kalyāṇasampavaṅkatā jhānassa upanisā. Indriyesu guttadvāratā jhānassa upanisā. Asantuṭṭhitā kusalesu dhammesu jhānassa upanisā.

Saddhammassavanaṃ jhānassa upanisā. Saṃvejaniye ṭhāne saṃviggassa yoniso padhānaṃ. Ayaṃ jhānopanisā.

Tattha katamā bhāvanā? Mettāsevanā abyāpādavitakkabhāvanā. Karuṇāsevanā avihiṃsāvitakkabhāvanā. Muditābhāvanā pītisukhasampajaññā kāritā. Upekkhābhāvanā passavatā upekkhābhāvanā apassavatā upekkhā ca ajjhupekkhā ca, asubhasaññābhāvanā dukkhāpaṭipadā dandhābhiññā bhavasandhābhiññā bhavasandhānaṃ, sā chabbidhā bhāvanā bhāvitā bahulīkatā anuṭṭhitā vatthukatā yānīkatā paricitā susamāraddhā. Ayaṃ bhāvanā.

Evaṃ bhāvayantassa ayaṃ ādīnavo. Paṭhame jhāne saṅkhārasamannāgato eso dhammo assuto sāsavo. Sace esa dhammo ayaṃ sīlo āsannapaṭipakkho ca esa dhammo kāmo paticāro pativicāro samāpattīnaṃ ca sabboḷāriko esa dhammo vitakkavicāro ca. Tattha cittaṃ khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittaṃ vihaññati. Anabhinīhārakkhamova abhiññānaṃ ime ādīnavā paṭhame jhāne.

Dutiye jhāne ime ādīnavā pītipharaṇasahagato ca eso dhammo, na samudācārasseti cittaṃ. Asodhayaṃ upagamo cesa dhammo upagamiparissayo [upagamiparicayo (pī.)] domanassapaccatthiko cesa dhammo. Tattha tattha yuttīnaṃ pīti parajjato cesa dhammo dukkaraṃ hoti, avattasantāsabhūmiparivajjayanto catūsu dukkhatāsu esa dhammo anuviddhāpanasaddhāya [anuviddhā passatiyā (pī.)] dukkhatāya ca na palibodhadukkhatāya ca abhiññādukkhatāya ca rogadukkhatāya ca, ime ādīnavā dutiye jhāne.

Tattha katame ādīnavā tatiye jhāne? Upekkhāsukhasahagatāya tattha sātāvīnaṃ pañcannaṃ upekkhāsukhaṃ parivattito esa dhammo tena niccasaññitānañca yaṃ hoti. Dukkhopaniyaṃ sukhaṃ cittassa saṅkhobhataṃ upādāya sukhadukkhāya gato savati. Sukhadukkhānukatañca upādāya anabhihārakkhamaṃ cittaṃ hoti. Abhiññāya sacchikiriyāsu sabbepi cete dhammā tīsu jhānasamāpattīsu catūhi ca dukkhatāhi anuviddhānaṃ sā bhayā dukkhatāya palibodhadukkhatāya ca abhiññāya dukkhatāya ca ime ādīnavā tatiye jhāne.

Tattha katame ādīnavā catutthe jhāne? Ākiñcaññāsamāpattikā te dhammānusamāpattikā etissā ca bhūmiyaṃ sātānaṃ bālaputhujjanānaṃ anekavidhāni diṭṭhigatāni uppajjanti. Oḷārikā sukhumehi ca rūpasaññāhi anuvidhāni etāni jhānāni sadā anudayamettājhānakalānudanukalāya sādhāraṇā, dukkarā ca sabbe cattāro mahāsambhārā samudāgatāni ca etāni jhānāni aññamaññaṃ nissāya samudāgacchanti. Ettha samudāgatā ca ete dhammā na samattā honti. Asamuggahitanimittā ca ete dhammā parihāyanti. Nirujjhanti ca ete dhammā na upādiyanti nirujjhaṅgāni ca, etesaṃ dhammānaṃ jhānāni nimittāni na jhānanimittasaññā vokirati. Appaṭiladdhapubbā ca jhāyīvasena ca bhavati [jhāyī ca vasena ca bhavati (pī. ka.)]. Imehi ādīnavehi ayaṃ jhānaparihāni.

77. Nirodhasamāpattiyā apaṭisaṅkhāya avasesasaññino ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, so nirodhasamāpattito parihāyati. Āneñjasaññino asaññāyatanaṃ samāpannassa ākiñcaññāyatanasahagatā manasikārā samudācaranti, tañca bhūmiṃ na pajānāti, so tato parihāyati. Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā manasikārā samudācaranti, tañca bhūmiṃ na pajānāti, so tato parihāyati. Viññāṇañcāyatanaṃ samāpannassa rūpasaññāsahagatā. Vitthārena…pe… yāva paṭhame jhāne kāmasaññāsahagatā kātabbā. Sakassa [sā tassa (pī. ka.)] parihāyati, kalaṅkajjhāne kalaṅkaṃ jhāyati, parisamantato jhāyati, bhindanto jhāyati, na sajjhāyati, āyūhanto jhāyati, kiñci ca niparicito jhāyati. Atividhāvanto jhāyati, atimaññanto jhāyati, kāyasaṅkhāre appaṭisambhāre jhāyati, pariyuṭṭhānassa nissaraṇaṃ ajānanto jhāyati, nīvaraṇābhibhūto jhāyati, assāpattimanasikaronto jhānassa assādo kāmarāgapariyuṭṭhānaṃ pahānaṃ jhānassa assādo kāmarāgahetūnaṃ dhammānaṃ udayanti, nirujjhaṅgāni etesaṃ dhammānaṃ jhānāni uparimā sukhupekkhā kāmakammakilesānaṃ pahānaṃ assādo, evaṃ kho puna jhānassa assādo mahāsaṃvāsamappīḷite lokasaṃnivāse asambodhokāsā vigamessamidaṃ jhānappahānā. Ayaṃ palirodhamappalirodhalokasannivāse esanidhamidaṃ jhānaṃ

anamataggasaṃsārasamāpannānaṃ sattānaṃ saṃsārappahānanā ānisaṃso, yamidaṃ jhānassa assādo kāyassa ajhāniyajhāyino bhavati. Ajhāniyajhāniyajhāyīhi aparāmasanto ajhāniyajhāyitaṃ jhāyati, yāni kalaṅkajjhāyino padāni, tāni anudhitāni paṭipakkhe.

78. Tattha katamaṃ jhānakosallaṃ? Samāpattikosallaṃ jhānakosallaṃ, jhānavisesakosallaṃ jhānakosallaṃ, jhānantarikakosallaṃ jhānakosallaṃ, samāpattivuṭṭhānakosallaṃ jhānakosallaṃ, jhāne sabhāvakosallaṃ jhānakosallaṃ, jhāne ādīnavakosallaṃ jhānakosallaṃ, jhāne nissaraṇakosallaṃ jhānakosallaṃ, jhānaphalena upādāya kosallaṃ, jhānaphalena paṭisaṅkhānaphale aparihānadhammatā nibbattijhāne ca kīḷitāpi visesabhāgiyaṃ jhānaṃ paṭilabbhati. Idaṃ panassāti bhavahāritā ca ārammaṇānimittaggāho anabhinīhārabalaṃ, cittekaggatā nimittāsu gatisahitā samathabalena asaṃsīdanañca jhāne maggaphalaṃ samathaṃ pavatte samādhino upekkhāpalipubbāparanimittāsayo paggāhino [maggāhino (pī.)] satibalaṃ taṃ pavattitānañca vipassanānaṃ samaññābale.

Tattha katamā jhānapāramitā? Supāramitā mettā kāmesu sattā kāmasaṅgasattāti [udā. 63 udāne passitabbaṃ] yamhi sutte desanāya vohārena dve saccāni niddiṭṭhāni, dukkhañca samudayo ca, vicayena hārena ye saṃyojanīyesu dhammesu vajjaṃ na passanti, te oghaṃ tarissantīti netaṃ ṭhānaṃ vijjati. Na tarissantīti atthi esā yutti ca vicayo ca idaṃ nu kissa padaṭṭhānaṃ, kāmesu sattāti pañca kāmaguṇā, taṃ kāmataṇhāya padaṭṭhānaṃ. Saṃyojane vajjamapassamānāti avijjāya padaṭṭhānaṃ, na hi jātu saṃyojanasaṅgasattā oghaṃ tareyyuṃ vipulaṃ mahantanti upādānassa padaṭṭhānaṃ. Kāmesu sattāti kāmā dvidhā – vatthukāmā ca kilesakāmā ca, tattha kilesakāmā kāmataṇhā kāmataṇhāya yuttā bhavanti rūpataṇhā bhavataṇhā lakkhaṇena hārena, saṃyojane vajjamapassamānāti saṃyojanassa. Yo tattha chandarāgo tassa kiṃ padaṭṭhānaṃ? Sukhā vedanā dve ca indriyāni – sukhindriyañca somanassindriyañca. Iti sukhāya vedanāya gahitāya tayopi vedanā gahitā honti. Vedanākkhandhe gahite sabbe pañcakkhandhā gahitā honti. Rūpasaddagandharasaphoṭṭhabbā gahitā, vatthukāmesu gahitesu sabbāni cha bāhirāni āyatanāni gahitāni honti. Ajjhattikabāhiresu āyatanesu yo sato, ayaṃ vuccate lakkhaṇo hāro, tattha yo oḷārikamhi kilese ajjhāvasito sabbakilesesu yo na tato sukhumataresu na vītarāgo bhavati. Tattha bāhirasaṃyojanaṃ mamanti ajjhattasaṃyojanaṃ ahanti. Tattha bhagavato ko adhippāyo? Ye oghaṃ taritukāmā te saṃyojanīyesu dhammesu ādīnavānupassino viharissantīti ayamettha bhagavato adhippāyo. Kāmesu sattāti yesu ca sattā yena ca sattā yesañca sattā ayaṃ catubbidho ākāro sabbesaṃ hārabhāgiyo.

79. Tattha katamāni tīṇi vipallāsāni padaṭṭhānāni ca? Cittavipallāsassa diṭṭhivipallāsassa saññāvipallāsassa tayo vipallāsā tīṇi akusalamūlāni padaṭṭhānaṃ. Tīṇi akusalamūlāni hīnappaṇītakāriyakammassa padaṭṭhānaṃ. Catunnañca upādānānaṃ doso akusalamūlaṃ dissati. Hīnappaṇītakāriyakammassa padaṭṭhānaṃ. Yathā mātuyā vā pituno vā aññatarassa vā puna uḷārassa bhikkhuno abhayaṃ deti. Tattha añño micchā paṭipajjeyya kāyena vā vācāya vā. Tattha so byāpādamupādāya tesaṃ uḷārānaṃ rakkhāvaraṇaguttiyā anupālayanto yo uḷārānaṃ abhayaṃ deti. Tesaṃ abhaye dinne yo tattha micchā paṭipajjeyya. Tattha so byāpādaṃ upādāyanto dosajaṃ kammaṃ karoti. Yo tattha asādhu indriyā nīvaraṇaṃ yaṃ tesaṃ abhayaṃ dakkhiṇato saññaṃ idaṃ paṇītaṃ kāraṇaṃ mayā puna tattha micchāpaṭipatti ayaṃ byāpādo hīnagamivakammaṃ lobho moho ca imāni nīvaraṇāni vacanāni tāni cattāri upādānāni tehi catūhi upādānehi yo so upādāno itthī vā puriso vā tesaṃ pañcakkhandhānaṃ teyeva upādāno samudayo idaṃ dukkhañca samudayo ca soyeva desanāhāro.

Tattha kāmesu ye na pajjanti, te ādīnavānupassanāya pajjanti. Itissā kāmadhātuyā nikkhamitukāmatā, ayaṃ vuccati nekkhammacchando. Yo tattha anabhisaṅkhārānaṃ kiñci visodheti tassa dhāvarā vā, ayaṃ abyāpādacchando. Kiñci vihiṃsati, ayaṃ vihiṃsāchando. Iti nekkhammābhinīhatā tayo chandā – nekkhammacchando abyāpādacchando avihiṃsāchando. Tattha nekkhammacchando alobho; abyāpādacchando adoso; avihiṃsāchando amoho. Imāni tīṇi kusalamūlāni aṭṭhasu sampattesu parahitāni, tesaṃyeva catunnaṃ upādānānaṃ nirodhāya saṃvattanti. Sace vā puna kammaṃ kareyya kaṇhaṃ vā sukkaṃ vā tassa vipākahānāya saṃvattanti. Idaṃ kammaṃ akaṇhaṃ asukkaṃ kammakkhayāya saṃvattati. Tattha yo tiṇṇaṃ akusalamūlānaṃ nirodho, ayaṃ nirodho.

Soyeva maggo tattha paṭipadāni imāni dve saccāni imāni cattāri saccāni āvaṭṭo hāro.

Kāmesu sattāti ye sekkhā, te ekenevākārena sattā. Ye puthujjanā, te dvīhākārehi sattā, tassāyaṃ pañho vibhajjabyākaraṇīyo vattabbo. Kiñcāpi sotāpanno paṭisevanāya, no ca kho abhinivese satto yo hi apacayāya padahati, na upacayāya. Sekkho hi kilesavasena kāme paṭisevati. Puthujjano pana kilesasamuṭṭhānāya kāme paṭisevati. Tattha kāmesu sattānaṃ catuoghaṃ tarissatīti vibhajjabyākaraṇīyo, ayaṃ vibhatti.

80. Parivattanoti kāme ye neva sajjanti na ca saṃyojanehi saṃyuttā, te oghaṃ tarissanti vipulaṃ mahantanti. Ayaṃ suttassa paṭipakkho.

Vevacananti yo kāmesu satto yo ca tattha kāmānaṃ guṇo, tattha viso satto. Yepi kāmānaṃ āhārā dhammā, tattha viso satto. Tatthimaṃ kāmānaṃ vevacanaṃ pāko rajo sallaṃ gaṇḍo īti upaddavoti. Yāni vā pana aññāni vevacanāni tattha viso sattoti vevacanaṃ. Satto bandho mucchito gadhito ajjhosito kāme ajjhāpannā parimutto tabbahulavihārīti. Yāni vā pana aññāni vevacanāni, ayaṃ vevacano nāma. Kāmappacārapaññattiyā kilesagocarapaññattiyā paññattā cittanti vevacanaṃ. Satto tabbahulavihārīti yāni vā pana aññāni. Ime kāmappacārapaññattiyā kilesagocara paññattiyā paññattā, bījapaññattiyā paññattā, saṅkhārā saṃyojanapaññattiyā paññattā, upādānaṃ hetupaññattiyā paññattaṃ, puggalo puthupaññattiyā paññatto.

Otaraṇoti imāya paṭiccasamuppādo dukkhañca samudayo ca. Ye kilesā ye saṅkhārā saṃyojanāni ca pañcasu khandhesu saṅkhārakkhandho dhammāyatanesu akusalā dhammāyatanāni indriyesu sukhindriyañca, somanassindriyañca, ayaṃ indriyotaraṇo.

Sodhanoti ettako. Eseva ārambho niddisitabbo suttattho.

Adhiṭṭhānoti ime dhammā atthi ekattatāya paññattā atthi vemattatāya. Ye saññā bāhiro kāme, te vemattatāya paññattā. Pañcasu kāmaguṇesu sattāti pariyuṭṭhānavipallāsā vemattatāya paññattā oghaṃ tareyyuṃ. Vipulaṃ mahantanti avijjā ekattatāya paññattā.

Parikkhāroti tassa ko hetu ko paccayo? Ārammaṇapaccayatāya paccayo. Ayoniso ca manasikāro sannissayassa paccayatāya paccayo. Avijjā samanantarapaccayatāya paccayo. Rāgānusayo hetupaccayatāya paccayo. Ayaṃ hetu, ayaṃ paccayo.

Samāropano paccayoti ye kāmesu sattā sugatā surūpāti ayaṃ kāmadhātuyā chando rāgo te apuññamayā saṅkhārā. Te kiṃ paccayā? Avijjā paccayā. Te kissa paccayā? Viññāṇassa paccayā. Iti avijjāpaccayā saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaraṇaṃ evametassa kevalassa mahato dukkhakkhandhassa samudayo hoti ekaṃ suttaṃ gataṃ. Pañcanīvaraṇikaṃ suttaṃ kātabbaṃ.

81. Tattha katamo desanāhāro nāma? Yā ca abhijjhā yo ca byāpādo yañca uddhaccaṃ, ayaṃ taṇhā. Yañca thinamiddhaṃ, yañca kukkuccaṃ yā ca vicikicchā, ayaṃ diṭṭhi. Yā pana kāyassa akammaniyatā kiñcāpi taṃ middhaṃ no tu sabhāvakilesatāya kileso, iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayaṃ pakkhopakileso na tu sabhāvakileso. Tattha attasaññānupacittaṃ kilamatho kukkuccānupacittaṃ thinaṃ yā cittassa līyanā, iti ime pañca nīvaraṇā cattāri nīvaraṇāni sabhāvakilesā thinamiddhaṃ nīvaraṇapakkhopakileso. Yathā cattāro āsavā sabhāvaāsavatāya āsavā no tu cittasāsavatāya āsavā. Sabhāvatāya āsavā. Pakkhe āsavatāya āsavā. Atha panāha suttantaṃ yena te sampayuttā vā vippayuttā vā āsavā, teyeva ete vattabbā sāsavā vā anāsavā vā.

Tattha katamo vicayo. Abhijjhā kāmataṇhā rūpataṇhā bhavataṇhā. Yaṃ vā pana kiñci ajjhosānagataṃ sāsavā abhijjhitassa mettānupassiya yo anatthaṃ carati. Tattha yo byāpādaṃ uppādeti, acari carissatīti. Evaṃ nava āghātavatthūni kattabbāni, tassevaṃ byāpādānupassissa kileso yo paridāho

kāyakilamatho akammaniyatā middhaṃ. Cittānupassissa paṭighātena khiyanā, idaṃ thinamiddhaṃ. Tattha adhikaraṇaavūpasamo, idaṃ uddhaccaṃ. Yaṃ kiṃ kasathamīti [karathamīti (pī. ka.)] idaṃ kukkuccaṃ. Yaṃ yathā idaṃ santīraṇaṃ, ayaṃ vicikicchā. Tattha avijjā ca taṇhā ca atthi, idaṃ pariyuṭṭhānaṃ. Āvaraṇaṃ nīvaraṇaṃ chadanaṃ upakkileso ca atthi, idaṃ kāmacchando kāmarāgapariyuṭṭhānassa padaṭṭhānaṃ. Byāpādo byāpādapariyuṭṭhānassa padaṭṭhānaṃ. Thinamiddhaṃ thinamiddhapariyuṭṭhānassa padaṭṭhānaṃ. Uddhaccakukkuccaṃ avijjāpariyuṭṭhānassa padaṭṭhānaṃ. Vicikicchā vicikicchāpariyuṭṭhānassa padaṭṭhānaṃ. Kāmarāgapariyuṭṭhānaṃ anusayasaṃyojanassa padaṭṭhānaṃ. Byāpādapariyuṭṭhānaṃ paṭighasaṃyojanassa padaṭṭhānaṃ. Thinamiddhapariyuṭṭhānaṃ mānasaṃyojanassa padaṭṭhānaṃ. Avijjāpariyuṭṭhānañca vicikicchāpariyuṭṭhānañca diṭṭhisaṃyojanassa padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Kāmarāgapariyuṭṭhāne vutte sabbāni pariyuṭṭhānāni vuttāni hontīti. Saṃyojanesu vuttesu sabbasaṃyojanāni vuttāni honti. Ayaṃ lakkhaṇo hāro.

82. Tattha katamo catubyūho hāro? Ye ime pañca nīvaraṇā jhānapaṭipakkho so dukkhasamudayo. Yaṃ phalaṃ, idaṃ dukkhaṃ. Tattha kāmacchandassa nekkhammavitakko paṭipakkho; byāpādassa abyāpādavitakko paṭipakkho; tiṇṇaṃ nīvaraṇānaṃ avihiṃsāvitakko paṭipakkho. Iti ime tayo vitakkā. Nekkhammavitakko samādhikkhandhaṃ bhajati. Abyāpādavitakko sīlakkhandhaṃ bhajati. Avihiṃsāvitakko paññākkhandhaṃ bhajati. Ime tayo khandhā. Ariyo aṭṭhaṅgiko maggo nīvaraṇappahānāya saṃvattati. Yaṃ nīvaraṇappahānaṃ, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Pañca nīvaraṇāni dasa bhavanti. Yadapi ajjhattaṃ sārajjati, tadapi nīvaraṇaṃ. Yadapi bahiddhā sārajjati, tadapi nīvaraṇaṃ, evaṃ yāva vicikicchā ime dasa nīvaraṇā. Ajjhattabahiddhā kilesā imāni dve saṃyojanāni ajjhattasaṃyojanañca bahiddhāsaṃyojanañca. Tattha ahanti ajjhattaṃ, mamanti bahiddhā. Sakkāyadiṭṭhi ajjhattaṃ, ekasaṭṭhi diṭṭhigatāni bahiddhā. Yo ajjhattaṃ chandarāgo rūpesu avītarāgo bhavati avītacchando. Evaṃ yāva viññāṇe, ayaṃ ajjhattā taṇhā. Yaṃ chasu bāhiresu āyatanesu tīsu ca bhavesu ajjhosānaṃ, ayaṃ bahiddhā taṇhā. Imāni dve saccāni saṃyojanāni saṃyojanīyā ca dhammā. Tattha saṃyojanesu dhammesu yā nibbidānupassanā ca, ayaṃ maggo. Yaṃ saṃyojanappahānaṃ, ayaṃ nirodho. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhattihāro? Saṃyojananti na etaṃ ekaṃsena. Mānasaṃyojanaṃ diṭṭhibhāgiyanti na taṃ ekaṃsena adiṭṭhamānaṃ nissāyamānaṃ na pajahati. Yo pañca uddhambhāgiyo māno kiñcāpi so diṭṭhipakkhe siyā. Na tu orambhāgiyaṃ saṃyojanaṃ tassa pahānāya saṃvattatīti. Yo ca ahaṃkāro na paviddhoyaṃ panassa evaṃ hoti. Kadāsu nāmāhaṃ taṃ santaṃ āyatanaṃ sacchikatvā upasampajja viharissāmi, yaṃ ariyā santaṃ āyatanaṃ upasampajja viharissantīti, ayaṃ abhijjhā na ca taṃ nīvaraṇaṃ. Atthi pana arahato kāyakilesamiddhañca okkamati na ca taṃ nīvaraṇaṃ tassa thinamiddhaṃ nīvaraṇanti. Na ekaṃsena. Ayaṃ vibhattihāro.

Parivattanoti pañca nīvaraṇā pañcaṅgikena jhānena pahānaṃ gacchanti. Ayaṃ tesaṃ paṭipakkho nīvaraṇo asukassa pahīnāti na aññānuminitabbaṃ, paramatthamajjhattaṃ, ayaṃ parivattanā.

Tattha katamo vevacano? Kāmacchando chandarāgo pemaṃ nikantīti vevacanaṃ. Nīvaraṇaṃ chadanaṃ upakkileso pariyuṭṭhānanti vevacanaṃ.

Paññattīti avijjāpaccayā kiccapaññattiyā [paccāpaññattiyā (ka.)] paññatti, byāpādo vikkhepapaññattiyā paññatti, thinamiddhaṃ asamugghātapaññattiyā paññatti. Evaṃ sabbepi ete pañca nīvaraṇā imamhi sutte vikkhepapaññattiyā paññatti.

Tattha katamo otaraṇo? Ime pañca nīvaraṇā avijjā ca taṇhā ca tattha avijjāmūlā nīvaraṇā. Yā taṇhā ime saṅkhārā, te avijjāpaccayā ime dve dhammā pañcasu khandhesu saṅkhārakkhandhapariyāpannā,

āyatanesu dhammāyatanaṃ, dhātūsu dhammadhātu, indriyesu imesaṃ dhammānaṃ padaṭṭhānaṃ sukhindriyassa ca somanassindriyassa ca itthindriyassa ca purisindriyassa ca.

Tattha katamo sodhano hāro? Idaṃ suttaṃ yathā ārabbha nikkhittaṃ so attho bhāsito imehi pañcahi padehi.

Tattha kāmacchando ca byāpādo ca vicikicchā ca na ekattatāya paññattā, kāmāti na ekattatāya paññattā, atha khalu vemattatāya paññattā. Ayaṃ adhiṭṭhāno hāro.

Tattha katamo parikkhāro? Kāmacchandassa ayoniso manasikāro subhārammaṇapaccayo; subhanimittañca hetu. Byāpādassa ayoniso manasikāro āghātavatthūni ca paccayo; paṭighānusayo hetu. Thinamiddhassa paṭisaṃhāro paccayo; pavattiyā kilamathā calanā tañca hetu. Uddhaccakukkuccassa rajanīyaṃ ārammaṇiyaṃ assādiyākindriyaṃ tāva aparipuṇṇañca ñāṇaṃ paccayo; kāmasaññā ca diṭṭhianusayo ca hetu. Vicikicchāya nava mānavidhā ārammaṇaṃ mānānusayo, sova paccayo; vicikicchānusayo hetu. Ete pañca dhammā sahetu sappaccayā uppajjanti.

Tattha katamo samāropano hāro? Ime pañca nīvaraṇā cattāropi ete āsavā gaṇḍāpi [taṇhāpi (pī.)] ete sallāpi ete upādānāni ete. Tesu eva bāhiresu dhammesu saṃkilesabhāgiyaṃ suttanti paññattiṃ gacchati. Ayaṃ samāropano hāro.

Niddiṭṭhaṃ saṃkilesikabhāgiyaṃ suttaṃ.

83. Manopubbaṅgamā dhammāti gāthā.

Tattha katamo desanā hāro? Imamhi sutte ko attho khandhavavatthānena viññāṇakkhandhaṃ deseti, dhātuvavatthānena manoviññāṇadhātuṃ, āyatanavavatthānena manāyatanaṃ, indriyavavatthānena manindriyaṃ. Tassa kiṃ pubbaṅgamā dhammā? Saṃkhittena cha dhammā pubbaṅgamā dhammā kusalamūlāni ca akusalamūlāni ca animittaṃ imamhi sutte kusalamūlaṃ desitaṃ. Tattha katamā manopubbaṅgamā dhammā? Mano tesaṃ pubbaṅgamaṃ, yathāpi balassa rājā pubbaṅgamo, evameva dhammānaṃ manopubbaṅgamā. Tattha tividhānaṃ pubbaṅgamānaṃ nekkhammacchandena abyāpādacchandena avihiṃsāchandena. Alobhassa nekkhammacchandena pubbaṅgamā. Adosassa abyāpādacchandena pubbaṅgamā. Amohassa avihiṃsāchandena pubbaṅgamā. Tattha **manoseṭṭhā**ti manasā ime dhammā ussaṭā manena vā nimmitā. Manova imesaṃ dhammānaṃ seṭṭhoti manova imesaṃ dhammānaṃ seṭṭhajeṭṭhoti manova imesaṃ dhammānaṃ ādhipaccaṃ karotīti manoseṭṭhā. **Manojavā**ti yattha mano gacchati. Tattha ime dhammā gacchantīti manojavā. Yathā vāto sīghaṃ gacchati añño vā koci sīghaṃ gāmako vuccate vātajavoti pakkhigāmikoti, evameva ime dhammā manena sampajāyamānā gacchanti, tattha ime dhammā gacchantīti manojavāti. Te tividhā chandasamudānitā anāvilatā ca saṅkappo. Sattavidhā ca kāyikaṃ sucaritaṃ vācasikaṃ sucaritaṃ, te dasa kusalakammapathā. Tattha **manasā ce pasannenā**ti manokammaṃ. **Bhāsati vā**ti vacīkammaṃ. **Karoti vā**ti kāyakammaṃ. Imehi imasmiṃ sutte dasa kusalakammapathā paramāpi santā sīlavatā paramā. So bhavati vivattiyaṃ na lokaniyyānāya vāsanābhāgiyaṃ suttaṃ bhavati. Ayaṃ desanā.

Tattha katamo vicayo hāro? Manopubbaṅgamā dhammāti kusalamūlāni ca aṭṭhaṅgasammattāni. Idaṃ suttaṃ.

Yuttīti dasannaṃ kusalakammapathānaṃ yo vipāko, so sukhavedanīyo abyāpādassaṅgamāno. **Chāyāva anapāyinī**ti anugacchati atthi esā yutti.

Padaṭṭhānanti aṭṭhārasannaṃ manopavicārānaṃ padaṭṭhānaṃ. Manopubbaṅgamā dhammāti sabbakusalapakkhassa ime dhammā padaṭṭhānaṃ. **Manasā ce pasannenā**ti yo cetaso pasādo, idaṃ saddhindriyassa padaṭṭhānaṃ. **Bhāsati vā**ti sammāvācāya. **Karoti vā**ti sammākammantassa ca

sammāvāyāmassa ca padaṭṭhānaṃ.

Lakkhaṇoti iti pubbaṅgamā dhammāti vedanāpubbaṅgamāpi ete, saññāpubbaṅgamāpi ete, saṅkhārapubbaṅgamāpi ete. Ye keci dhammā sahajātā sabbe pubbaṅgamā etesaṃ dhammānaṃ. **Tato naṃ sukhamanvetī**ti somanassamapi naṃ anveti yaṃ susukhacchāyā tadāpi naṃ sukhaṃ tadapi anveti.

84. Tattha katamo catubyūho hāro? Manopubbaṅgamāti na idaṃ ekādivacanaṃ. Kiṃ kāraṇā? Sabbe yeva ime chaviññāṇakāyā, imamhi bhagavato ko adhippāyo? Ye sukhena atthikā, te manaṃ pasādentīti ayaṃ imamhi sutte bhagavato adhippāyo. Attho pubbeyeva niddiṭṭho.

Yāni hi kusalamūlāni, tāni aṭṭhānisaṃsamattā hetu, ayaṃ aṭṭhaṅgiko maggo. Dasa ṭhānāni desanāhetūni desanāpaccayā niddesanā ca. Tattha yaṃ maññe dukkhena saha nāmarūpaṃ viññāṇasaccanti aṅgena kusalamūlaṃ pahīyati, ayaṃ appahīnabhūmiyaṃ samudayo. Yaṃ tesaṃ pahānā, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ āvaṭṭo hāro.

Vibhattīti –

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinīti.

Taṃ na ekaṃsena samaṇassa vā brāhmaṇassa vā pana hoti. Tassa vā micchādiṭṭhikassa sakasatthe cittaṃ pasādeti, tena ca pasannena cittena bhāsati byākaroti na taṃ sukhamanveti na chāyāva anugāminī, dukkhameva taṃ anveti. Yathā vahantaṃ cakkaṃ padamanveti, idaṃ taṃ vibhajjabyākaraṇīyaṃ. Manasā ce pasannena kāyakammaṃ vacīkammaṃ sukhavedanīyanti samaggate sukhavedanīyaṃ micchaggate dukkhavedanīyaṃ, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Manopubbaṅgamā dhammāti yaṃ manasā paduṭṭhena bhāsati vā karoti vā dukkhamassānugāminī, etāniyeva dve suttāni bhāsitāni esa eva ca paṭipakkho. Vevacananti yadidaṃ manocittaṃ viññāṇaṃ manindriyaṃ manoviññāṇadhātu.

Paññattīti manopubbaṅgamā dhammāti ayaṃ mano kiñci paññattiyā paññattaṃ. Dhammāti kusalakammapathapaññattiyā paññattaṃ. Manoseṭṭhāti visiṭṭhapaññattiyā paññattaṃ. Manojavāti sahapaññattiyā paññattaṃ. Cittanti nekkhammapaññattiyā paññattaṃ. Manasā ce pasannenāti saddhindriyapaññattiyā paññattaṃ. Manasā ce pasannenāti anāvilasaṅkappadutiyajjhānapaññattiyā paññattaṃ. Manasā ce pasannenāti assaddhānaṃ paṭipakkhapaññattiyā paññattaṃ. Bhāsati vāti sammāvācāpaññattiyā paññattaṃ. Karoti vāti sammākammantapaññattiyā paññattaṃ. Tato naṃ sukhamanvetīti jhānasamādhānaṃ. Indriyesu manindriyaṃ. Paṭiccasamuppāde viññāṇaṃ. Manopubbaṅgamā dhammāti mettā ca mudutā ca jhānesu dutiyaṃ jhānaṃ tatiyañca. Khandhesu saṅkhārakkhandhapariyāpanno. Dhātūsu dhammadhātu, āyatanesu dhammāyatanaṃ. Yaṃ kusalaṃ indriyesu sukhindriyañca somanassindriyañca padaṭṭhānaṃ. Imesaṃ dhammānaṃ paṭiccasamuppannānaṃ phassapaccayā sukhavedanīyo phasso sukhavedanā manopavicāresu somanassavicāro chattiṃsesu paṭhamapadesu cha somanassanekkhammassitā. Iti ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Yaṃ atthaṃ ārabbha idaṃ suttaṃ bhāsitaṃ. So attho niyutto etamatthaṃ ārabbha suttaṃ. Ayaṃ sodhano hāro.

85. Tattha katamo adhiṭṭhāno hāro? Manopubbaṅgamā dhammāti vevacanapaññatti, na ekattapaññatti. Dhammāti ekato na vevacanapaññatti. Manasā ce pasannenāti so pasādo dvidho ajjhattañca abyāpādāvikkhambhanabahiddhā ca okappanato. So ajjhattapasādo dvidho. Samugghātapasādo ca vikkhambhanapasādo ca byāpādapariyuṭṭhānaṃ. Vighāto na mūlapasādo

jātamūlampi vā. Pasādo sabyāpādaṃ vighātena. Tato naṃ sukhamanvetīti sukhaṃ kāyikañca cetasikañca appiyavippayogopi piyasampayogopi nekkhammasukhampi puthujjanasukhampi pītisambojjhaṅgampi cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedeti, tampi kāyikaṃ sukhaṃ bojjhaṅgā ca cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedesi, tampi tañca sukhapadaṭṭhānaṃ paññattiyā yathāvuttaṃ taṃ aparāmaṭṭhaṃ kusalānaṃ dhammānaṃ. Anvetīti appanā sandissati na cāyaṃ vā pattabhūto anveti. Tadidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātabbaṃ. Hetunā ca yo pasannamānaso vipākena ca yo dukkhavedanīyo.

Parikkhāroti bhagavā pañcasatena bhikkhusaṅghena nagaraṃ pavisati rājagahaṃ. Tattha manusso puggalo bhagavantaṃ parivisati, tassa pasādo uppanno kusalamūlapubbayogāvacaropi. So aññesañca akkhāti, idaṃ vācaṃ bhāsati lābhā tesaṃ, yesaṃ nivesanaṃ bhagavā pavisati, amhākampi yadi bhaveyya mayampi bhagavato saṃpasādaṃ lacchamhāti. Yena bhagavā tenañjaliṃ paṇāmetvā ‘‘namo bhagavato namo bhagavato’’ti abyāpādamāno ekamante aṭṭhāsi. Tadanantare bhagavā imaṃ suttaṃ abhāsittha ‘‘manopubbaṅgamā dhammā’’ti. Sabbaṃ suttaṃ tathā yaṃ paresaṃ bhāsati idaṃ vācākammaṃ. Yaṃ añjaliṃ paṇāmeti, idaṃ kāyakammaṃ. Yo manopasādo, idaṃ manokammaṃ. Tattha yaṃ paresaṃ pakāseti bhāsati vaṇṇaṃ. Yesaṃ bhagavā nivesanaṃ gacchatīti. Sabbaṃ tassa alobho kusalamūlaṃ. Yaṃ bhagavati mettacitto, tassa adoso kusalamūlaṃ. Yaṃ añjaliṃ paṇāmeti mānañca niggaṇhāti, tatthassa amoho kusalamūlaṃ pātubhavati. Yaṃ uḷārapaññaṃ paṭilabhati, idamassa diṭṭhivipallāsappahānaṃ. Yaṃ tathāyeva saṃvaro hoti, idamassa saññāvipallāsappahānaṃ. Yaṃ manassa pasādanaṃ, idamassa cittavipallāsappahānanti akusalavipallāsānaṃ vikkhambhanaṃ pahānaṃ paccayo. Tīṇi kusalamūlāni yo anāvilacittasaṅkappo, so tassa manasikāroti vuccati. Yaṃ kilesehi vikkhambhanaṃ iti vipallāsā ca ārammaṇā sappaccayatāya paccayo kusalamūlāni ca sandissayatāya paccayo, so ca manasikāro hetunā iminā paccayena cittaṃ uppannaṃ. Tattha yaṃ sasatthārammaṇaṃ cittaṃ pavattaṃ ayaṃ buddhānussati. Yampi bhagavato guṇe manasi karoti, ayamassa dhammānussati. Tattha satisampajaññaṃ hetu, ayañca paccayo. Vācā paññā hetu vitakkavicārā paccayo. Kāyasaṅkhārā kammassa abhisaṅkhāro nāma hetu vā appaccayo sukhavedanīyassa kammassa upacayo hetukā kammassa paccayo.

86. Tattha katamo samāropano hāro? Manasāyeva pasannena satoyevettha pasanno api ca cittavodānā sattā vimuccantīti tena sattā cittapubbaṅgamā cittena pasannena cetanāpi tattha cittabhūtā bhavantīti paṭighā ayaṃ cetanānaṃ pasādena kāyo cassa pasādo, so ca ārabhati pasādena pasanno saññānanti cassa aviparītā, so pañcavidho vikkhambhanā, kāyapassambhanāyevā pasādo cittasito cittaṃ pana pubbaṃyeva pasannaṃ. Ayaṃ samāropanā. Evaṃ pañcannampi pasādo. Tato naṃ sukhamanvetīti katamaṃ bhagavā niddisati? Na hi attasaccaṃ tassa kammassa vipāko anveti. Tassa upāyo anugacchati yadā sitapaccayā uppajjate somanassaṃ avippaṭisāropi anveti. Ayaṃ samāropano hāro.

Mahānāma sakkassa suttaṃ [passa saṃ. ni. 5.1017]. Tasmiṃ ce samaye assato asampajāno kālaṃ kareyya kāme bhavati. Assato abhisamāhāro yo mā bhāyi, mahānāma, yaṃ taṃ cittaṃ dīgharattaṃ saddhāparibhāvitaṃ sīlaparibhāvitaṃ sutacāgaparibhāvitanti vitthārena kātabbaṃ. Cāgena ca paññāya ca kiṃ dasseti? Yā saddhā, sā cetaso pasādo. Yā anāvilasaṅkappitā, sā saddhā. Kiṃ kāraṇā? Anāvilalakkhaṇā. Anāvilalakkhaṇā hi saddhā. Apare āhu guṇaparisuddhiniṭṭhāgamanalakkhaṇā, yañca apare vā vacanapaṭiggahalakkhaṇā saddhā. Aparo pariyāyo attānaṃ yadi evaṃ okappeti ‘‘nāhaṃ kiñci jānāmīti esā ahaṃ tattha anuññattā anaññatā’’ti. Ayaṃ saddhāti. Aparo pariyāyo ekasaṭṭhiyā diṭṭhigatānaṃ ādīnavānupassanā aniccaṃ dukkhamanattāti. Tena ca padiṭṭhaṃ bhavati yathā gambhīre udapāne udakaṃ cakkhunā passati na ca kāyena abhisambhunāti. Evamassa ariyā nijjhānakkhantiyā diṭṭhi bhavati, na ca sacchikatā. Ayaṃ vuccati saddhā. Sā ca lokikā. Aparo pariyāyo khamati puthujjanabhūtassa vīsati cāti ko sakkāyādhīnā na niveso. Na etaṃ ekanti nayasaññā yathābhūtaṃ diṭṭhiyā tu khalu mudūhi pañcahi indriyehi dassanamaggena pahīnā bhavanti. Diṭṭhekaṭṭhā ca kilesā, ayaṃ saddhā.

Sotāpattaṅgamadukkhāyaṃ bhūmiyaṃ paripuṇṇā vuccati. Tasmiṃyeva bhūmiyaṃ sekkhasīlaṃ

ariyā dhāranti vuccati. Tasmiṃyeva bhūmiyaṃ mudupaññā paññindriyanti vuccati. Tasmiṃyeva bhūmiyaṃ khandhehi anatthikatā, ayaṃ cāgo. Tasmā saddhā cāgādhiṭṭhānena niddisitabbā. Yatikena [tena (ka.)] bhiyyo manena sā hissa viparītā diṭṭhikā assaddhā, sā nayanaupadhīsu pamattā samādinnā. Tattha saddhindriyaṃ yo kāmaṃ parivissanti iti santapāpapaṭinissaggā na cāgādhiṭṭhānaṃ paññindriyena paññādhiṭṭhānaṃ, sīlena upasamādhiṭṭhānaṃ. Ime cattāro dhammā sīlaṃ paribhāvayanti saddhā sīlaṃ cāgo ca paññāti. Tattha saddhāya oghaṃ tarati. Yaṃ sīlaṃ, ayaṃ appamādo. Yo cāgo, idaṃ paññāya kammaṃ. Yā paññā, idaṃ paññindriyaṃ, tattha yaṃ saddhindriyaṃ. Taṃ tīsu aveccappasādesu. Yaṃ sīlaṃ, taṃ saddhindriyesu. Yo cāgo, so catūsu jhānesu. Yā paññā, sā saccesu, sati sabbatthagāminī. Tassa sekkhassa bhaddikā bhati, bhaddiko abhisamparāyo. Tassa sammuṭṭhassatikassa sīlaṃ karontassa na kāyasammuṭṭhassatitāya tāni vā indriyāni taṃ vā kusalamūlaṃ kammavipākaṃ bhavati. Tassa tikassa atthaniddeso. Tattha saddhā sīlaṃ cāgo paññā cattāro dhammā. Yā saddhā yā ca paññā, idaṃ manosucaritaṃ. Yaṃ sīlaṃ, idaṃ kāyikaṃ vācasikaṃ sucaritaṃ. Yo cāgo, idaṃ cetasikaṃ alobho sucaritaṃ. Iti citte gahite pañcakkhandhā gahitā bhavanti. Imehi dhammehi sucaritaṃ idaṃ dukkhañca ariyasaccaṃ padaṭṭhānaṃ maggassa.

87. Tattha katamo vicayo hāro? Yā ca saddhā yañca sīlaṃ. Taṃ kissa karoti? Yā saddhā tāya bhagavantaṃ anussarati mattenapi hatthinā samāgatā, assa bho kukkurā sabbaṃ sīlena nappaṭipajjati kāyena vā vācāya vā ṭhānaṃ visārado bhavatīti avippaṭisārī paññā yassa paññattaṃ upaṭṭhapeti. Tassa akhaṇḍassa sīlaṃ yaṃ na pacchi tassaṃ mohassa akusalacittaṃ uppajjati micchādiṭṭhisahagataṃ vā, ayaṃ vicayo hāro. Dhammavādino bhaddikārāti bhavissati atthi esā yutti.

Tattha katamo padaṭṭhāno hāro? Yamidaṃ cittaṃ dīgharattaṃ paribhāvitaṃ saddhāya sīlena cāgena paññāya samādhinā paṭhamajjhānassa padaṭṭhānaṃ. Yā saddhā assa anāvilasaṅkappo, taṃ dutiyajjhānassa padaṭṭhānaṃ. Tīṇi ca aveccappasādā yaṃ sīlaṃ, taṃ ariyakantaṃ, taṃ sīlakkhandhassa padaṭṭhānaṃ. Yā paññā, sā paññākkhandhassa padaṭṭhānaṃ. Ime ca dhammā idañca cittaṃ ekodibhūtasamādhissa padaṭṭhānaṃ. Saddhā saddhindriyassa padaṭṭhānaṃ. Cāgo samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Saddhā ca paññā ca vipassanā padaṭṭhānaṃ. Sīlañca cāgo ca samathassa padaṭṭhānaṃ. Saddhā ca paññā ca avijjā virāgāya paññāvimuttiyā padaṭṭhānaṃ. Sīlañca cāgo ca rāgavirāgāya cetovimuttiyā padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Viññāṇe vutte saddhāsatibhāvite sabbe pañcakkhandhā vuttā bhavanti. Saddhāya bhaṇitāya sabbāni satta dhanāni bhaṇitāni honti saddhādhanaṃ…pe… sīlakkhandhe vutte samādhikkhandho ca paññākkhandho ca vuttā bhavanti. Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ pacchimake kāle na tadanuparivatti bhavissatīti netaṃ ṭhānaṃ vijjati. Tattha saññāpi tadanuparivattinī bhavati. Yepi tajjātikā dhammā, tepi tadanuparivattino bhavanti. Rūpasaññā rūpasañcetanānupassanamanasikāro evaṃ channaṃ āyatanānaṃ viññāṇakāye, ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo? Ye bhaddikaṃ bhatiṃ ākaṅkheyya bhaddikañca abhisamparāyaṃ, te saddhaṃ sīlaṃ cāgaṃ paññañca manasi karissanti, ayaṃ adhippāyo. Ye caññepi sattā tathāgatassa sammukhaṃ na paṭiyujjhante, imaṃ dhammaṃ sotā avippaṭisārato kālaṃ karissantīti, ayaṃ adhippāyo.

88. Tattha katamo āvaṭṭo hāro? Idampi cattāro dhammā saddhā ca paññā ca assaddhiyañca avijjañca hananti. Sīlañca cāgo ca taṇhā ca dosañca hananti. Tassa dve mūlāni pahīyanti. Dukkhaṃ nivatteti appahīnabhūmiyañca dvimūlāni pañcakkhandhā. Dve ariyasaccāni samatho ca vipassanā ca. Dvinnaṃ mūlānaṃ pahānaṃ. Imāni dve saccāni nirodho ca maggo ca. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti? Yaṃ taṃ cittaṃ saddhāparibhāvitaṃ…pe… sace puthujjanassa tassapi bhaddikā bhati bhavissatīti na ekaṃsena tassa kammaṃ diṭṭheyeva dhamme vipākanti paccessati, aparamhi vā pariyāye bhavissati. Yaṃ vā atītaṃ vipākāya paccupaṭṭhitaṃ, tappaccayāni cetāni, ye yathā mahākammavibhaṅge ‘‘tenāyaṃ vibhajjabyākaraṇiyo niddeso dhammacārino yā bhaddikā bhatī’’ti.

Tattha katamā parivattanā? Assaddhiyaṃ dussīlyaṃ yaṃ maccheraṃ duppaññaṃ ca [duppaññiyaṃ (ka.)] yañca paṭipakkhena pahīnā bhavanti, ayaṃ parivattanā.

Tattha katamaṃ vevacanaṃ? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ cittaṃ manoviññāṇaṃ…pe… yaṃ saddhābalaṃ saddhindriyaṃ, yaṃ sīlaṃ taṃ sucaritaṃ, saṃyamo niyamo damo khandhatā imāni tassa vevacanāni. Yo cāgo so paṭinissaggo alobho vosaggo cāgoyiṭṭhānaṃ. Yā paññā sā paññattā paññappabhā paññindriyaṃ paññābalaṃ.

Tattha katamā paññatti? Yaṃ taṃ cittaṃ bījaṃ paññattiyā paññattaṃ. Paribhāvanā vāsanā paññattiyā paññatti. Saddhā pasādapaññattiyā paññattā. Sīlaṃ sucaritapaññattiyā paññattaṃ. Cāgo puññakiriyapaññattiyā paññatto. Paññā vīmaṃsapaññattiyā paññattā. Ime tayo dhammā saddhā sīlaṃ cāgo paññavato pārisuddhiṃ gacchanti.

Tattha katamo otaraṇo? Yaṃ cittaṃ, taṃ khandhesu viññāṇakkhandho, dhātūsu manoviññāṇadhātu, āyatanesu manāyatanaṃ. Ye cattāro dhammā, te khandhesu saṅkhārakkhandhe pariyāpannā…pe… dhātūsu āyatanesu.

Tattha katamo sodhano hāro? Idaṃ bhagavato bhāsitaṃ mahānāmena sakkena pucchitena sabbaṃ taṃ niyuttaṃ.

Tattha katamo adhiṭṭhāno? Idaṃ cittaṃ vemattatāya paññattaṃ akusalehi cittehi aparibhāvitehi paribhāvitanti yāni puna paribhāvitāni aññesampi tattha upādāya paññattaṃ sabbepime cattāro dhammā ekattatāya paññattā. Bhaddikā bhatīti kāmabhogino teva rūpadhātu arūpadhātu manussāti sabbā bhaddikā bhati tadeva kathāya paññattaṃ, ayaṃ paññatti.

Tattha katamo parikkhāro? Cittassa indriyāni paccayo ādhipateyyapaccayatāya manasikāro. Hetupaccayatāya paccayo. Saddhāya lokikā paññā hetupaccayatāya paccayo. Yoniso ca manasikāro paccayo. Sīlassa patirūpadesavāso paccayo. Attasammāpaṇidhānañca hetu. Cāgassa alobho hetu. Avippaṭisāro ca hetupaccayo. Paññā parato ca ghoso ajjhattañca yoniso manasikāro hetupaccayo ca.

Tattha katamo samāropano? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitanti cetasikāpi. Ettha sabbe dhammā paribhāvitā bhaddikā te bhati bhavissati, bhaddikā upapattiko abhisamparāyo. Iti ye keci manussakā upabhogaparibhogā sabbe bhaddikā bhatiyeva, ayaṃ samāropano.

89. Uddhaṃ adho sabbadhi vītarāgoti gāthā [passa udā. 61 udāne]. Tattha kiṃ uddhaṃ nāma? Yaṃ ito uddhaṃ bhavissati anāgāmī, idaṃ uddhaṃ. Adho nāma yamatikkantamatītaṃ, idamavoca apadānatanti uddhaṃ. Tattha atītena sassatadiṭṭhi pubbantākappikānaṃ aparantadiṭṭhi kesañci, ucchedadiṭṭhiṃ yaṃ [ucchedadiṭṭhiyaṃ (ka.)] vuttakappikānaṃ imā ceva diṭṭhiyo ucchedadiṭṭhi ca sassatadiṭṭhi ca. Tatthāyaṃ sassatadiṭṭhi imāni pannarasa padāni sakkāyadiṭṭhi sassataṃ bhajanti. Rūpavantaṃ me attā, attani me rūpaṃ, rūpaṃ me attāti yaduccate paññaṃ paridahanti. Yā ucchedadiṭṭhi sā pañcasatāni ucchedaṃ bhajanti. Te ‘‘taṃ jīvaṃ taṃ sarīra’’nti passanti, rūpaṃ me attāti tathārūpā catubbidhā sakkāyadiṭṭhi ucchedena ca sassatena ca. Evaṃ pañcasu khandhesu vīsativatthukāya diṭṭhiyā pannarasa padāni pubbantaṃ bhajanti. Sassatadiṭṭhiyā pañca padāni aparantaṃ bhajanti ucchedadiṭṭhiyā. Tattha ‘‘ayamahamasmī’’ti passantā rūpaṃ attato samanupassati, so ucchedavādī rūpavantañca attānaṃ, attani ca rūpaṃ, rūpasmiṃ vā attāti so passati cāti iti ucchedadiṭṭhi ca, attato paṭissarati sassatadiṭṭhi pubbantato ca paṭissarati. ‘‘Ayamahamasmī’’ti na samanupassati. Tassa diṭṭhāsavā pahānaṃ gacchanti. Yo tīsu addhāsu pubbante ca aparante ca tena tena niddiṭṭhānena uddhaṃ adho sabbadhi vītarāgo ‘‘ahamasmī’’ti na anupassatīti iminā dvārena iminā payogena iminā upāyena idaṃ dassanabhūmi ca sotāpattiphalañca so ariyo payogo anabhāvaṃgatena saṃsārena apunabbhavāti yo koci ariyo payogo punabbhavāya mudūni vā pañcindriyāni majjhāni adhimattāni vā sabbaṃ apunabbhavappahānāya saṃvattanti. Ahanti diṭṭhogho kāmogho bhavogho avijjogho ca odhiso. Tattha desanāhārena cattāri

saccāni pañcahi indriyehi sotāpattiphalena ca dve saccāni maggo ca nirodho ca. Sakkāyasamudayena dve saccāni dukkhañca samudayo ca, ayaṃ desanā hāro.

Tattha katamo vicayo? ''Ayamahamasmī''ti asamanupassanto tīṇi dassanappahātabbāni saṃyojanāni pajahati. Ayaṃ vicayo.

Tattha katamā yutti? Tividhā puggalā koci ugghaṭitaññū koci vipañcitaññū koci neyyo. Ugghaṭitaññū tikkhindriyo ca tato vipañcitaññū mudindriyo tato mudindriyehi neyyo. Tattha ugghaṭitaññū tikkhindriyatāya dassanabhūmimāgamma sotāpattiphalaṃ pāpuṇāti, ekabījako bhavati. Ayaṃ paṭhamo sotāpanno. Vipañcitaññū mudūhi indriyehi dassanabhūmimāgamma sotāpattiphalaṃ pāpuṇāti, kolaṃkolo ca hoti. Ayaṃ dutiyo sotāpanno. Tattha neyyo dassanabhūmimāgamma sotāpattiphalaṃ pāpuṇāti, sattakkhattuparamo ca bhavati. Ayaṃ tatiyo sotāpanno.

Atthi esā yutti mudumajjhādhimattehi indriyehi mudumajjhādhimattaṃ bhūmiṃ sacchikareyya sakkāyadiṭṭhippahānena vā diṭṭhigatāni pajahati. Ayaṃ yutti.

Tattha katamo padaṭṭhāno? Tattha sakkāyadiṭṭhi sabbamicchādiṭṭhiyā padaṭṭhānaṃ. Sakkāyo nāmarūpassa padaṭṭhānaṃ. Nāmarūpaṃ sakkāyadiṭṭhiyā padaṭṭhānaṃ. Pañca indriyāni rūpīni rūparāgassa padaṭṭhānaṃ. Saḷāyatanaṃ ahaṃkārassa padaṭṭhānaṃ. Tattha katamo lakkhaṇo? Dvīsu diṭṭhīsu pahīnāsu tattha ekā diṭṭhi diṭṭhigatāni pahānaṃ gacchanti. Uddhaṃ ca adho ca vītarāgo sabbarajanīyesu vītarāgo hoti. Tajjā parabhūmiyaṃ, idaṃ paccayanti yathābhūtaṃ passati. So sabbapaṭiccasamuppādaṃ āmasati. Ayaṃ lakkhaṇo hāro.

90. Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā ye nābhiramissanti, te diṭṭhippahānāya vāyamissanti. Ayamettha bhagavato adhippāyo. Ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Yānimāni mudūni pañcindriyāni tāni orambhāgiyāni pañcindriyāni. Sabbena sabbaṃ samūhananti abhijjhābyāpādo ca bhāvanākārena sekkhāya vimuttiyā balaṃ saddhā, uddhambhāgiyāni diṭṭhivasena balaṃ saddhā, vīriyindriyaṃ ārabhitattā satindriyaṃ paggahitattā accantaṃ niṭṭhaṃ gacchanti. Tattha yāni indriyāni, ayaṃ maggo saṃkilesappahānaṃ. Ayaṃ nirodho āyatiṃ anuppādadhammo, idaṃ dukkhaṃ. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti hāro? ''Ayamahamasmī''ti yo samanupassati, so ca kho adhimattena lokikā yaṃ bhūmiyaṃ na tu ariyena payogena so sakkāyadiṭṭhi pajahati. Yaṃ vuccati tajjāya bhūmiyā adhimattāya. Tattha tajjāya bhūmiyaṃ pañcahi ākārehi adhimattataṃ paṭilabhati sīlena vatena bāhussaccena samādhinā nekkhammasukhena. Tattha appatte pattasaññī adhimānaṃ gaṇhāti. Etasmiṃyeva vatthuppattiyaṃ bhagavā idaṃ suttaṃ bhāsati. Sīlavā vatamattenāti. Tattha yo appatte pattasaññī tassa yo samādhi, so sāmiso kāpurisasevito pana so kāpurisā vuccanti puthujjanā. Āmisaṃ yañca ariyamaggamāgamma lokikā anariyaṃ tena samādhi hoti anariyo kāpurisasevito. Yo pana ariyākārena yathābhūtaṃ na jānāti na passati [jānāti passati (pī.)], so adhigamanaṃ pajahati yo ariyena samādhinā akāpurisasevitena nirāmisena nīyati, tattha akāpurisā vuccanti ariyapuggalā. Yo tehi sevito samādhi, so akāpurisasevito. Tasmā ekaṃ vibhajjabyākaraṇīyaṃ ''ayamahamasmī''ti asamanupassanto tathā pāteti.

Tattha katamā parivattanā? Imāya dassanabhūmiyā kilesā pahātabbā, tehi pahīyanti aniddiṭṭhāpi bhagavatā niddisitabbā yo.

Tattha katamaṃ vevacanaṃ? Yā sakkāyadiṭṭhiyā attadiṭṭhiyā. Ayaṃ bhūmi. Ye kilesā pahātabbā. Te appahīyanti aniddiṭṭhāpi bhagavatā sassatadiṭṭhi ca ucchedadiṭṭhi ca, sā pariyantadiṭṭhi ca. Yā apariyantadiṭṭhi ca, sā sassatadiṭṭhi ca. Yā ucchedadiṭṭhi, sā natthikā diṭṭhi. Yā sassatadiṭṭhi, sā

akiriyadiṭṭhi. Idaṃ vevacanaṃ.

Tattha katamā paññatti? Taṇhā saṃyojanapaññattiyā paññattā. Maggo paṭilābhapaññattiyā paññatto. Indriyā paṭilābhapaññattiyā paññattāti. Tattha katamo otaraṇo? Sakkāyo dukkhaṃ dassanappahātabbo. Samudayo maggo. Indriyāni tāni ca niddiṭṭhāni khandhadhātuāyatanesu.

Tattha katamo sodhano hāro? Yañhi ārabbha bhagavatā idaṃ suttaṃ bhāsitaṃ, so ārabbha niddiṭṭho. Tattha katamo parikkhāro? Nāmarūpassa hetupaccayopi viññāṇaṃ hetu bījaṃ. Tena avijjā ca saṅkhārā ca paccayo. Nivattinayo na aparo pariyāyo sabbabhavo, ye ca sabbabhavassa hetu parabhaṇḍapaccayo iti sammādiṭṭhi parato ca ghoso yoniso ca manasikāro paccayo. Yā paññā uppādeti, esā hetu sammādiṭṭhiyā sammāsaṅkappo bhavati, yā sammāsamādhi [sammādiṭṭhi (pī.)], ayaṃ parikkhāro.

Tattha katamo samāropano? ‘‘Ayamahamasmī’’ti asamanupassī dukkhato rogato…pe… pannarasa padāni. Sīlāni bhagavā kimatthiyāni kimānisaṃsāni. Sīlāni, ānanda, avippaṭisāratthāni yāva vimutti. Tattha duvidho attho – purisattho ca vacanattho ca.

91. Tattha katamo purisattho? Yāyaṃ na pacchānutāpitā ayaṃ avippaṭisāro, ayaṃ purisattho. Yathā koci brūhayati imatthamāsevati so bhaṇeyya, kiñci mamettha adhīnaṃ tassatthāya idaṃ kiriyaṃ ārabhāmīti. Ayaṃ purisattho.

Tattha katamo vacanattho? Sīlāni kāyikaṃ vā vācasikaṃ vā sucaritaṃ avippaṭisāroti. Tattha sīlassa vatassa ca bhāsoyeva. Anaññā sugatakammatā sucaritaṃ ayaṃ avippaṭisāro. Evaṃ yāva vimuttīti ekamekasmiṃ pade dve atthā – purisattho ca vacanattho ca, yathā imamhi sutte evaṃ sabbesu suttesu dve dve atthā. Ayaṃ hi paramattho uttamattho ca. Yaṃ nibbānasacchikaṃ nissāya yaṃ sakaṃ sacchikātabbaṃ bhavati, so vuccati katassa [satassa (ka.)] katthoti. Ayaṃ puna vevacanaṃ sampajānāti. Iminā niyuttatthamabhilabbhanti vacanattho. Tattha yaṃ atthaṃ sāvako abhikaṅkhati. Tassa yo paṭilābho, ayaṃ purisattho. Yaṃ yaṃ bhagavā dhammaṃ deseti, tassa tassa dhammassa yā atthaviññatti. Ayaṃ attho, tattha sīlānaṃ avippaṭisāro atthopi ānisaṃsopi. Eso ca ānisaṃso yaṃ duggatiṃ na gacchati. Yathā taṃ bhagavatā esānisaṃso dhamme suciṇṇe na duggatiṃ gacchati dhammacārī, ayaṃ attho.

Yaṃ puriso bhāvanābhūmiyaṃ sīlāni ārabbha sīlena saṃyutto hoti evaṃ yāva vimutti tathā sīlakkhandho. Tattha yo ca avippaṭisāro anusayavasena niddiṭṭho, tañca sīlaṃ ayaṃ sīlakkhandho. Pāmojjapītipassaddhīti ca samādhindriyena, ayaṃ samādhikkhandho. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ paññākkhandho. Ime tayo khandhā sīlaṃ samādhi paññā ca tathā sīlaṃ paripūreti yaṃ vīriyindriyaṃ tena kāraṇena so sīlaṃ paripūreti, anuppannassa ca akusalassa anuppādāya vāyamati, uppannassa ca pahānāya anuppannassa ca kusalassa uppādāya, uppannassa ca kusalassa bhiyyobhāvāya iti vīriyindriyaṃ niddiṭṭhaṃ. Tattha yo samādhikkhandho, idaṃ samādhindriyaṃ. Paññākkhandho paññindriyaṃ, taṃ catūsu sammappadhānesu daṭṭhabbaṃ. Tathā yo anuppannassa ca akusalassa anuppādāya vāyamati, idaṃ paṭhamaṃ sammappadhānaṃ. Yaṃ uppannassa, idaṃ dutiyaṃ. Cattāri sammappadhānāni catūsu jhānesu passitabbāni. Tathā sīlakkhandhena nekkhammadhātu ca adhikā [ādikā (pī.)], tayo ca vitakkā nekkhammavitakko abyāpādavitakko avihiṃsāvitakko ca. Sādhāraṇabhūtā. Yā piyāyamānassa pāmojjena idaṃ kāyikaṃ sukhaṃ ānitaṃ aniyamītipemena, idaṃ dukkhaṃ. Yo tattha avikkhepo, ayaṃ samādhi. Idaṃ pañcaṅgikaṃ paṭhamaṃ jhānaṃ. Yā cetasikā passaddhi savitakkaṃ savicāraṃ virodhanaṃ, yo kileso ca paridāho, so paṭhame jhāne niruddho. Tathā yā ca kilesapassaddhi yā ca vitakkavicārānaṃ passaddhi, ubhayepi ete dhamme passaddhāyaṃ. Tattha kāyassa cittassa ca sukhaṃ sukhāyanā, idaṃ pītisukhino passaddhi. Yopi ekodibhāvo cittassa, tena ekodibhāvena yaṃ cittassa ajjhattaṃ sampasādanaṃ, idaṃ catutthaṃ jhānaṅgaṃ. Iti ajjhattañca sampasādo cetaso ca ekodibhāvo pīti ca sukhañca, idaṃ dutiyaṃ jhānaṃ caturaṅgikaṃ. Yo passaddhakāyo sukhaṃ vedeti, tena adhimattena sukhena pharitvā sukhaṃ cetasikaṃ yaṃ, so pītivītarāgo evaṃ tassa pītivītarāgatāya upekkhaṃ paṭilabhati. So pītiyā ca virāgā upekkhaṃ paṭilabhati. Sukhañca paṭisaṃvedeti. Sati ca sammā

paññāya paṭilabhati. Sace sati ekaggatā idaṃ pañcaṅgikaṃ tatiyaṃ jhānaṃ. Yaṃ sukhino cittaṃ samādhiyati, ayaṃ ekaggatāya parāvidhānabhāgiyā, paṭhame jhāne atthi cittekaggatā no cakkhussa vedanā sabbaṃ pāripūriṃ gacchati. Yathā catutthe jhāne, tathā yā upekkhā passambhayaṃ satisampajaññaṃ cittekaggatā ca, idaṃ catutthaṃ jhānaṃ.

92. Yathā samādhi dassayitabbaṃ, tathā paññindriyaṃ taṃ catūsu ariyasaccesu passitabbaṃ. Yaṃ samāhito yathābhūtaṃ pajānāti, sā pajānanā catubbidhā asubhato dukkhato anattato ca, yadārammaṇaṃ taṃ dukkhaṃ ariyasaccaṃ, yaṃ pajānanto nibbindati vimuccati tathā yaṃ kāmāsavassa pahānaṃ bhavāsavassa diṭṭhāsavassa avijjāsavassa, ayaṃ nirodho appahīnabhūmiyaṃ āsavasamudayo. Imāni cattāri ariyasaccāni yathā paññindriyaṃ passitabbaṃ. Yathāyaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ dassanabhūmi. Sotāpattiphalañca yathābhūtaṃ pajānanto nibbindatīti, idaṃ tanukañca. Kāmarāgabyāpādaṃ sakadāgāmiphalañca yaṃ nibbindati virajjati, ayaṃ paṭhamajjhānabhāvanābhūmi ca rāgavirāgā cetovimutti anāgāmiphalañca. Yaṃ vimutti vimuccati, ayaṃ avijjāvirāgā paññāvimutti arahattañca. Ime avippaṭisārā ca vīriyindriyañca cattāro sammappadhānā avippaṭisārā tañca upari yāva samādhi, evaṃ te cattāri jhānāni samādhindriyañca yaṃ samāhito yathābhūtaṃ pajānāti. Ime cattāro satipaṭṭhānā sīlapāripūrimupādāya cāgasaṃhitena ca nibbedhikānañca nimittānaṃ anāvilamanā, idaṃ satindriyaṃ cattāro satipaṭṭhānā. Yaṃ puna imāya dhammadesanāya tīsu ṭhānesu diṭṭhogamanakindriyaṃ kilesapahānena ca sekkhasīlaṃ, idaṃ saddhindriyaṃ. Cattāri ca sotāpattiyaṅgāni phalāni. Samādhindriyāni sopaniyāhārīni sabbasuttesu niddisitabbāni. Yaṃ jhānaṃ paṭilabhanaṃ vīriyagahitaṃyeva ñāṇaṃ paṭissarato, ayaṃ sutamayī paññā. Yo samādhi pubbāparanimittābhāso anomagatitāya yathākāmo, ayaṃ cintāmayī paññā, yaṃ tathāsamāhito yathābhūtaṃ pajānāti, ayaṃ bhāvanāmayī paññā. Ayaṃ suttaniddeso.

Imaṃ suttaṃ nibbedhabhāgiyaṃ bujjhakāradhikaṃ bujjhitabbaṃ. Yehi aṅgehi samannāgataṃ taṃ bujjhissanti tassa aṅgāni bujjhissanti, tena bojjhaṅgā. Tathā ādito yāva sīlaṃ vataṃ cetanā karaṇīyā, kissa sīlāni pāripūreti. Anuppannassa ca akusalassa anuppādāya uppannassa ca akusalassa pahānāya anuppannassa kusalassa uppādāya uppannassa ca kusalassa bhiyyobhāvāya, idaṃ vīriyaṃ tassa tassa bujjhitassa aṅganti. Ayaṃ vīriyasambojjhaṅgo. Iminā vīriyena dve dhammā ādito avippaṭisāro pāmojjañca yā puna pīti avippaṭisārapaccayā pāmojjapaccayā, ayaṃ pītisambojjhaṅgo. Yaṃ pītimanassa kāyo passambhati. Ayaṃ passaddhisambojjhaṅgo. Tena kāyikasukhamānitaṃ yaṃ sukhino cittaṃ samādhiyati, ayaṃ samādhisambojjhaṅgo. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ dhammavicayasambojjhaṅgo. Yā sīlamupādāya pañcannaṃ bojjhaṅgānaṃ upādāyānulomatā nimittāyanā pītibhāgiyānañca visesabhāgiyānañca apilāpanatā sahagatā hoti anavamaggo, ayaṃ satisambojjhaṅgo. Yaṃ yathābhūtaṃ pajānāti, accāraddhavīriyaṃ karoti. Uddhaccabhūmīti katā abhipatthitaṃ peseti. Kosajjabhūmīti garahito rahitehi aṅgehi bujjhati yaṃ cakkhusamathapathaṃ, sā upekkhāti. Tena sā upekkhā tassa bojjhaṅgassa aṅganti karitvā upekkhāsambojjhaṅgoti vuccate. Eso suttaniddeso.

93. Tattha katamā desanā? Asmiṃ sutte cattāri ariyasaccāni desitāni. Tattha katamo vicayo? Sīlavato avippaṭisāro yāva vimutti imissāya pucchāya minikimatthassamīti dve padāni pucchā dve padāni visajjanāni dvīhi padehi dve abhiññaṃ dvīhi ceva padehi visajjanā kiṃ pucchati nibbādhikaṃ kāyabhūmiṃ kammassa tathā hi patiṭṭhā ca asekkhe dhamme uppādeti. Tattha katamā yutti? Sīlavato avippaṭisāro bhavati kiṃ nicchandassa ca virāgo atthi esā yutti. Tattha katamaṃ padaṭṭhānaṃ? Vīriyaṃ vīriyindriyassa padaṭṭhānaṃ. Samādhi samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Vīriyaṃ adosassa padaṭṭhānaṃ. Samādhi alobhassa padaṭṭhānaṃ. Paññā amohassa padaṭṭhānaṃ. Vīriyindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāvācāya sammākammantassa sammāājīvassa. Samādhindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsaṅkappassa sammāvācāya sammāsamādhino. Paññindriyaṃ dvinnaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsatiyā sammādiṭṭhiyā ca.

Tattha katamo lakkhaṇo? Sīlakkhandhe vutte sabbe tayo khandhā vuttā bhavanti, sīlameva hi selopamatā yathā selo sabbapaccatthikehi akaraṇīyo evaṃ taṃ cittaṃ sabbakilesehi na kampatīti, ayaṃ

amoho. Virattaṃ [passa udā. 34 udānapāḷiyaṃ] rajanīyesūti ayaṃ alobho. Kopaneyye na kuppatīti ayaṃ adoso. Tattha paññā amoho kusalamūlaṃ, alobho alobhoyeva, adoso adosoyeva. Imehi tīhi kusalamūlehi sekkhabhūmiyaṃ ṭhito asekkhamaggaṃ uppādeti. Sekkhabhūmi sampattikammadhamme uppādeti, sā ca sammāvimutti, yañca vimuttirasañāṇadassanaṃ ime dasa asekkhānaṃ arahattaṃ dhammā. Tattha aṭṭhaṅgikena maggena catubbidhā bhāvanāpi labbhati. Sīlabhāvanā kāyabhāvanā cittabhāvanā paññābhāvanā ca. Tattha sammākammantena sammāājīvena ca kāyo bhāvito. Sammāvācāya sammāvāyāmena ca sīlaṃ bhāvitaṃ. Sammāsaṅkappena sammāsamādhinā ca cittaṃ bhāvitaṃ. Sammādiṭṭhiyā sammāsatiyā ca paññā bhāvitā. Imāya catubbidhāya bhāvanāya dve dhammā bhāvanāpāripūriṃ gacchanti cittaṃ paññañca. Cittaṃ bhāvanāya samatho, paññā bhāvanāya vipassanā. Tattha paññā avijjāpahānena cittaṃ upakkilesehi amissīkatanti. Paññā bhāvanāya cittabhāvanaṃyeva paripūreti. Evaṃ yassa subhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti. Api ca kho pana tassa āyasmato abyāpādadhātu adhimuttā, na so petaṃ samāpanno tassa saṅkhāpahāraṃ deti, saṅkhāvitakkite sarīre dukkhaṃ na vediyati, ayaṃ suttattho.

94. Tattha katamā desanā? Imamhi sutte dasa asekkhā arahattadhammā desitā appamāṇā ca sammā vibhāvanā. Tattha katamo vicayo? Selopamatā ye ye dhammā vedanīyasukhadukkhopagatā, te sabbe nirūpaṃ vānupassantānaṃ vūpagatā kāyato vedayitaparikkhāro appavattito dukkhaṃ na vediyati. Tattha katamā yutti, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ [naṃ (ka.)] dukkhamessatīti. Tīsu bhāvanāsu dukkhaṃ nakkhamati cittaṃ cittabhāvanāya ca. Nirodhabhāvanāya ca ānantarikā samādhibhāvanāya ca. Iti yassevaṃ bhāvitaṃ cittanti samādhi phalassa padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yassevaṃ bhāvitaṃ [passa udā. 34 udānapāḷiyaṃ] cittanti cittāni bhāvitāni yathā paṭhamaṃ niddiṭṭhāni paññā sīlaṃ kāyo cittaṃ, sīlampi subhāvitaṃ kāyikacetasikañca ṭhitattā nānupakampatīti vedanāpi tathā saññāpi saṅkhārāpi. Kuto taṃ dukkhamessatīti sukhampi nānugacchati, adukkhamasukhampi nāgatanti.

Tattha katamo catubyūho hāro? Idha bhagavato ko adhippāyo? Ye dukkhena adhikā bhavissanti, te evarūpāhi samāpattīhi virahissanti. Ayamettha bhagavato adhippāyo. Ye ca appasannā, te hi bhavissanti, pasannānañca pītipāmojjaṃ bhavissati, ayaṃ tattha bhagavato adhippāyo. Āvaṭṭoti natthi āvaṭṭanassa bhūmi.

Vibhattīti yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti duvidho niddeso – dukkhahetuniddeso ca paṭipakkhaniddeso ca. Ko so dukkhahetu? Yato dukkhaṃ āgacchati paṭipakkhe vutte sesadhammānaṃ sīlaṃ hetu ca paccayo ca, te sabbe dhammā vuttā honti. Ekabodhipakkhiye dhamme vutte sabbe bodhagamanīyā dhammā vuttā bhavanti.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye avippaṭisārena chandikā, te sīlapāripūrī bhavanti pāmojjachandikā avippaṭisārīpāripūrī, ayamettha bhagavato adhippāyo…pe… ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo? Idaṃ suttaṃ nibbedhabhāgiyaṃ. Yo nibbedho, ayaṃ nirodho. Yena nibbijjhati, so maggo. Yaṃ nibbijjhati, taṃ dukkhaṃ. Yaṃ nibbedhagāminā maggena pahīyati, samudayoyaṃ vutto.

Tattha katamā vibhatti? Sīlavato avippaṭisāroti vibhajjabyākaraṇīyaṃ, parāmasantassa natthi avippaṭisāro yāva dosakataṃ kāyena vā vācāya vā akusalaṃ ārabhati. Kiñcipissa evaṃ hoti ‘‘sukatametaṃ sucaritametaṃ no cassa tena avippaṭisārena pāmojjaṃ jāyati yāva vimutti, tassa sīlavato avippaṭisāro’’ti vibhajjabyākaraṇīyaṃ, ayaṃ vibhattihāro.

Tattha katamā parivattanā? Imehi sattahi upanisāsampattīhi ekādasa upanisā vibhattiyaṃ pajahānaṃ pajahanti, ayaṃ parivattanā.

Tattha katamā vevacanā? Imesaṃ ariyadhammānaṃ balabojjhaṅgavimokkhasamādhisamāpattīnaṃ imāni vevacanāni.

Tattha katamā paññatti? Sīlavato avippaṭisāroti sīlakkhandhe nekkhammapaññattiyā paññattaṃ, nisajjapaññatti ca evaṃ dasa aṅgāni dvīhi dvīhi aṅgehi paññattāni.

Tattha katamo otaraṇo? Idaṃ nibbedhabhāgiyasuttaṃ pañcasu otiṇṇaṃ yathā yaṃ paṭhamaṃ niddiṭṭhaṃ evamindriyādikhandhadhātuāyatanesu niddisitabbāni.

Tattha katamo sodhano hāro? Sīlavato avippaṭisāroti na tāva suddho ārambho avippaṭisārino pāmojjanti na tāva suddho ārambho yāni ekādasa padāni desitāni yadā tadā suddho ārambho, ayaṃ sodhano.

Tattha katamo adhiṭṭhāno? Sīlavemattatāya paññattaṃ evaṃ dasa padāni sabbāni sīlakkhandhassa ānisaṃso, te ca patirūpadesavāso ca paccayo attasammāpaṇidhānañca hetu, samādhikkhandhassa sukhaṃ hetu passaddhi paccayo, yena jhānasahajāti ca ṭhānanti jhānaṅgā aparo pariyāyo kāmesu ādīnavānupassanā samādhino paccayo nekkhamme ānisaṃsadassāvitā hetu.

Tattha katamā samāropanā? Yaṃ vīriyindriyaṃ, so sīlakkhandho. Yaṃ sīlaṃ, te cattāro dhammā padhānā. Yaṃ dhammānudhammapaṭipatti, so pātimokkhasaṃvaro.

95. Yassa selopamaṃ cittanti gāthā [passa udā. 34 udāne], selopamanti upamā yathā selo vātena na kampati na uṇhena na sītena saṃkampati. Yathā anekā acetanā, te uṇhena milāyanti, sītena avasussanti, vātena bhajanti. Na evaṃ selo virattaṃ rajanīyesu dosanīye na dussatīti kāraṇaṃ dosanīye domanassantaṃ, na duṭṭhena vā kampati uṇhena vā, so milāyati sītena vā avasussati, evaṃ cittaṃ rāgena nānussati sītena kampatīti. Kiṃ kāraṇaṃ? Virattaṃ rajanīyesu dosanīye na dussati. Kiṃ kāraṇaṃ? Dosanīye panassanti na dussati, aduṭṭhaṃ taṃ na kosissanti, tena kuppanīye na kuppati, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhaniddeso ca kuto evarūpassa dukkhaṃ āgamissatīti niddiṭṭhaṃ.

Parivattanāti kuto taṃ dukkhamessatīti yaṃ cetasikaṃ sukhaṃ anupādisesā ayaṃ natthi sopādisesā ayaṃ atthi. Puna evamāhaṃsu taṃ khaṇaṃ taṃ muhuttaṃ ubhayameva avedayitaṃ sopādisesaṃ yañca anupādisesaṃ yañca taṃ khaṇaṃ taṃ muhuttaṃ anupādisesaṃ yañca sopādisesaṃ ca avedayitaṃ. Sukhamāpannassa anāvattikanti ayamettha viseso parivattanā.

Tattha katamo vevacano? Yassevaṃ bhāvitaṃ cittaṃ vā bhāvitaṃ subhāvitaṃ anuṭṭhitaṃ vatthukataṃ susamāraddhaṃ. Cittanti mano viññāṇaṃ manindriyaṃ manoviññāṇadhātu.

Tattha katamā paññatti? Cittaṃ mano saṅkhārā vūpasamapaññattiyā paññattaṃ. Samādhi asekkhapaññattiyā paññatto. Dukkhaṃ ucchinnapaññattiyā paññattaṃ.

Tattha katamo otaraṇo? Citte niddiṭṭhe pañcakkhandhā niddiṭṭhā honti, ayaṃ khandhesu otaraṇo, manoviññāṇadhātuyā niddiṭṭhāya aṭṭhārasa dhātuyo niddiṭṭhā honti, ayaṃ dhātūsu otaraṇo. Manāyatane niddiṭṭhe sabbāni āyatanāni niddiṭṭhāni honti. Tattha manāyatanaṃ nāmarūpassa padaṭṭhānaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Tathā paṭiccasamuppāde. Ayaṃ otaraṇo. Tattha katamo sodhano suddhoyeva ārambho.

Tattha katamo adhiṭṭhāno? Chaḷindriyaṃ bhāvanā ekattāyaṃ paññatti chaṭṭhitena kāyo ekattāya paññatto.

Tattha katamo parikkhāro? Cittassa pubbahetu samuppādāya manasikāro ca tappoṇatā ca yaṃ asamāhitabhūmiyaṃ ca visesadhammānaṃ abhāvitattā cittasatataṃ gacchati, sace samādhino sukhaṃ

hetu avippaṭisāro paccayo, ayaṃ hetu ayaṃ paccayo parikkhāro.

Tattha katamā samāropanā? Yassevaṃ bhāvitanti tassa dhammā samāropayitabbā. Kāyo sīlaṃ paññā bhāvitacittanti anabhirataṃ anapaṇataṃ anekaṃ anutaṃ anāpajjāsattaṃ ayaṃ samaññāyatanā na tassa sekkhassa sammāsamādhi sabbe asekkhā dasa arahantadhammā niddiṭṭhā honti. Asekkhabhāgiyāni suttāni.

96. Yassa nūna, bhante, kāyagatāsati abhāvitā, ayaṃ so aññataraṃ sabrahmacāriṃ [sabrahmacārīnaṃ (ka.)] āsajja samāpajja appaṭinisajja janapadacārikaṃ pakkameyya, so āyasmā imasmiṃ vippaṭijānāti dve pajāni paṭijānāti cittabhāvanāyañca diṭṭhiyā pahānaṃ, kāyabhāvanāyañca diṭṭhippahānaṃ, kāyabhāvanāyañca taṇhāpahānaṃ, yaṃ paṭhamaṃ upamaṃ karoti. Asucināpi sucināpi pathavī neva aṭṭiyati na jigucchati na pītipāmojjaṃ paṭilabhati, evameva hi pathavīsamena so cetasā anvayena appakena averena abyāpajjena viharāmīti. Iti so āyasmā kiṃ paṭijānāti, kāyabhāvanāya sukhindriyapahānaṃ paṭijānāti, cittabhāvanāya somanassindriyapahānaṃ paṭijānāti. Kāyikā vedanā rāgānusayamanugatānaṃ sukhindriyaṃ paṭikkhipati. Na hi vedanākkhandhaṃ yā cetasikā sukhavedanā tattha ayaṃ paṭilābhapaccayā uppajjati sukhaṃ somanassaṃ. Sotaṃ paṭikkhipati, na hi manosamphassajaṃ vedanaṃ. Tattha catūsu mahābhūtesu rūpakkhandhassa anusayapaṭighapahānaṃ bhaṇati. Kāme rūpañca tañca asekkhabhūmiyaṃ. Kāye kāyānupassanā diṭṭhadhammasukhavihārañca. Balena ca ussāhena ca sabbaṃ manasi katattānaṃ pahānaṃ medaṃ katālikāya ca purisena ca maṇḍanakajātikena ca, etehi imassa mātāpitusambhūtaṃ paccavekkhaṇaṃ, so kāyena ca kāyānupassanāya ca cittena ca cittānupassanāya ca dve dhamme dhāreti. Kāyakilesavatthuṃ cittena ca cittasannissaye cittena subhāvitena sattannaṃ ca samāpattīnaṃ viharituṃ paṭijānāti.

Gahapatiputtopamatāya ca yathā gahapatiputtassa nānāraṅgānaṃ vatthakaraṇḍako puṇṇo bhaveyya, so yaṃ yadeva vatthayugaṃ pubbaṇhasamaye ākaṅkhati, pubbaṇhasamaye nibbāpeti, evaṃ majjhanhikasamaye, sāyanhasamaye, evameva so āyasmā cittassa subhāvitattā yathārūpena vihārena ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tathārūpena [yathārūpena (pī. ka.)] pubbaṇhasamayaṃ viharati, majjhanhikasamaye, sāyanhasamaye. Tena vesa āyasmatā upamāya me āsitāya pathavī vā anuttarā indriyabhāvanā bhāvitacittena. Tena so āyasmā idaṃ aṭṭhavidhaṃ bhāvanaṃ paṭijānāti catūsu mahābhūtesu, kāyabhāvanaṃ upakacaṇḍālaṃ purisametakaṃ bhavatalākāsu cittabhāvanaṃ, imāhi bhāvanāhi tāya bhāvanāya ca samathā pāripūrimantehi. Imehi catūhi paññāpāripūrimantehi.

97. Kathaṃ upakacaṇḍālaṃ paṭikūlesu dhammesu appaṭikūlasaññī viharati? Kāyo pakatiyā appaṭikūlaṃ kāye uddhumātakasaññā saṃkhittena nava saññā ime paṭikūlā dhammā ceso āyasmā paṭikūlato ajigucchito kāyagatāsatiyā bhāvanānuyogamanuyutto viharati, na hi tassa jigucchappahāya cittaṃ paṭikūlati.

Kathaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharatīti? Kāyo sabbalokassa appaṭikūlo taṃ so āyasmā asubhasaññāya viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca appaṭikūlasaññī viharatīti api sabboyaṃ lokassa yamidaṃ muṇḍo pattapāṇī kulesu piṇḍāya vicarati, tena ca so āyasmā suvaṇṇadubbaṇṇena appaṭikūlasaññī cittena ca kāyena nibbidāsahagatena appaṭikūlasaññī, evaṃ paṭikūlesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Paṭikūlesu ca dhammesu subhasaññino itthirūpe paṭikūlesu ca jigucchino vinīlakavipubbake tattha so āyasmā paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu tadubhayaṃ abhinivajjayitvā upekkhako viharati sato ca sampajāno ca? Appaṭikūlesu ca dhammesu subhasaññino itthirūpe paṭikūlesu ca jigucchino vinīlakavipubbake tadubhayaṃ abhinivajjayitvā ‘netaṃ mama’‘nesohamasmi’‘neso me’ attāti viharati. Evaṃ tadubhayaṃ

abhinivajjayitvā upekkhako viharati sato sampajāno.

Aparo pariyāyo. Tedhātuko lokasannivāso sabbabālaputhujjanānaṃ appaṭikūlasaññā. Tattha ca āyasmā sāriputto appaṭikūlasaññī viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu appaṭikūlasaññī viharati? Paṭikūlasaññino sabbasekkhā idha kā tedhātuke sabbaloke. Tattha katamo bhūmippatto samādhiphale sacchikato appaṭikūlasaññī viharati? Kiṃ kāraṇaṃ? Na hi taṃ atthi yassa lokassa pahānāya paṭikūlasaññī uppādeyya.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viharati? Tedhātuke lokasannivāse yāva kāmalokabhūmatā hi rāgānaṃ vītarāgānaṃ paṭikūlasamatā rūpārūpadhātuṃ appaṭikūlasamatā. Tattha ca āyasmā sāriputto paṭikūlasaññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Yaṃ kiñci parato duruttānaṃ durāgatānaṃ vacanapathānaṃ taṃ vacanaṃ appaṭikūlaṃ yāvatā vācaso appatirūpā tathā janassa appaṭikūlasaññā. Tattha āyasmā sāriputto abhiññāya sacchikato appaṭikūlasaññī viharati, evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

98. Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu tadubhayaṃ abhinivajjayitvā upekkhako ca viharati sato ca sampajāno? Yañca nesaṃ samanupassati ye dhammā duccaritā, te dhammā appaṭikūlā. Tattha āyasmā sāriputto iti paṭisañcikkhati ye dhammā duccaritā, te dhammā aniṭṭhavipākā. Ye dhammā sucaritā, te ācayagāmino. So ca sucaritaṃ ācayagāminiṃ karitvā duccaritaṃ aniṭṭhavipākaṃ karitvā tadubhayaṃ abhinivajjayitvā upekkhako viharati.

Atha paṭikūlesu ca dhammesu appaṭikūlesu ca paṭikūlasaññī viharati. Taṇhā paṭikūladhammā kiṃ kāraṇaṃ? Taṇhāvasena hi sattā dvīhi dhammehi sattā, kabaḷīkāre āhāre rasataṇhāya sattā, phasse sukhasaññāya sattā. Tatthāyasmā sāriputto kabaḷīkāre ca āhāre paṭikūlasaññī viharati, phasse ca dukkhasaññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Taṇhākkhayaṃ anuttaraṃ nibbānaṃ tathā bālaputhujjanānaṃ paṭikūlasaññā pahatasaññā ca. Tatthāyasmato sāriputtassa appaṭikūlasaññā abyāpādasaññā ca sāmaṃ paññāya passitvā evaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Tatiye ca nibbāne paṭikūlasaññino yasena ca kittini ca appaṭikūlasaññino. Tatthāyasmā sāriputto assādañca ādīnavañca nissaraṇañca yathābhūtaṃ sammāpaññāya paṭijānanto paṭikūlañca appaṭikūlañca dhammaṃ tadubhayaṃ abhinivajjayitvā appaṭikūlasaññī viharati.

Kathaṃ paṭikūlaṃ appaṭikūlañca dhammaṃ tadubhayaṃ abhinivajjayitvā upekkhako viharati? Sato ca sampajāno ca, yañca samanupassati anunayo appaṭikūlo dhammo paṭigho ca paṭikūlo dhammo, tatthāyasmā sāriputto anunayassa paṭighappahīnattā upekkhako viharati sato sampajāno ca. Yañcassa samanupassati ayaṃ pañcavidhā anuttarā indriyabhāvanā. Ayaṃ suttaniddeso.

99. Tattha katamo desanāhāro? Imamhi sutte kiṃ desitabbaṃ? Tattha vuccate, imamhi sutte diṭṭhadhammasukhavihāro desito, tathā vimuttaṃ cittaṃ paccavekkhaṇā ca adhipaññādhammaṃ desitaṃ.

Tattha katamo vicayo? Ye kāye kāyānupassino viharanti, tesaṃ cittaṃ anunayappaṭighena na viharati anunayappaṭighena cābhiramamānassa cittaṃ samaggataṃ bhavissatīti bhāvanāya balametaṃ,

ayaṃ vicayo hāro.

Tattha katamo yuttihāro? Kāyabhāvanāya ca cittabhāvanāya ca na kiñci sabrahmacārī atimaññissatīti. Atthi esā yutti, ayaṃ yuttihāro.

Tattha katamo padaṭṭhāno hāro? Kāyabhāvanāya paṭhamassa sati upaṭṭhānassa padaṭṭhānaṃ. Yā pathavīsamacittatā, sā aniccānupassanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yaṃ pathavīsamena cetasā viharati attānupassī pathavīsamena gihī viharati. Ko attho pathavīsamenāti? Yathā ye ca selopamatāya akammayuttā evameva pathavīsamo ayaṃ hiriyatāya. Ayaṃ lakkhaṇo.

Tattha katamo catubyūho hāro? Imamhi byākaraṇe ko tassa āyasmato adhippāyo? Ye keci arahantā indriyabhāvanaṃ ākaṅkhiyanti, te pathavīsamataṃ uppādayissantīti. Ayaṃ adhippāyo.

Tattha katamo āvaṭṭoti? Natthi āvaṭṭassa bhūmi.

Tattha katamo vibhatti? Yo kāyānupassī viharati, so pathavīsamacittataṃ paṭilabhissatīti na ekaṃsena. Kiṃ kāraṇaṃ? Ye khaṇḍakādichinnakādino, na te pathavīsamacittataṃ paṭilabhanti. Sabbā kāyagatāsati sekkhabhāvanāya nibbānaṃ phalaṃ, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Ye kāyānupassino viharissanti, tesaṃyeva kāyapaccayā uppajjeyya āsavā vighātapariḷāhā, ayaṃ parivattano hāro.

Tattha katamo otaraṇo? Pañcakkhandhā [sattesu ca pañcakkhandhā (pī.)] avitiṇṇā [avatiṇṇā (pī.)] bāvīsatindriyāni, tathā yaṃ manindriyaṃ, taṃ manodhātu manāyatanañca. Yaṃ samādhindriyaṃ, taṃ dhammadhātu dhammāyatanañca. Ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Ye ca manasā cattāro bhāvetabbā, te sabbe bhāvitā yaṃ taṃ manena pahīne pattabbataṃ sabbattha etassa ca atthāya ārambho, so attho suddho. Ayaṃ sodhano hāro.

Tattha katamo adhiṭṭhāno? Ayaṃ samādhi ekattatāya paññatto, cha kāyā ekattatāya paññattā. Pañcindriyāni rūpīni rūpakāyo. Cha vedanākāyā vedanākāyo. Cha saññākāyā saññākāyo. Cha cetanākāyā cetanākāyo. Cha viññāṇakāyā viññāṇakāyo. Sabbepi ete dhammā dhammakāyotiyeva saṅkhaṃ gacchanti. Ayaṃ adhiṭṭhāno.

Parikkhāroti samāpattikosallañca vīthikosallañca [dhītikosallañca (pī.)] hetu. Yañca gocarakosallaṃ yañca kallaṃ taṃ kosallaṃ paccayo. Vodānakosallaṃ hetu, kallaṃ paccayo. Sukhaṃ hetu, abyāpajjaṃ paccayo. Ayaṃ parikkhāro.

Tattha katamo samāropanoti? Yathā pathavī sucimpi nikkhīpante asucimpi nikkhitte tādiseyeva evaṃ kāyo manāpikehipi phassehi amanāpikehipi phassehi tādisoyeva paṭighasamphassena vā sukhāya vedanāya tādisaṃ yo cittaṃ. Idaṃ suttaṃ vibhattaṃ saopammaṃ ugghaṭitaññussa puggalassa vibhāgena. Tattha samāropanāya avakāso natthi.

100. Tattha katamaṃ suttaṃ saṃkilesabhāgiyaṃ? Yato ca kusalehi dhammehi na virodhati, na vaḍḍhati, imaṃ ādīnavaṃ bhagavā deseti, tasmā channaṃ vivareyya, vivaṭaṃ nātivassati, tato ādīnavato vivareyyāti taṃ tīhi dhammehi nābhidhaṃsitāti asubhasaññāya rāgena nābhidhaṃsiyati. Mettāya dosena nābhidhaṃsiyati. Vipassanā mohena nābhidhaṃsiyati. Evañcassa yo yo dhammo paṭipakkho tamhi tamhi dhamme paripūrissati. Yo tassa dhammassa akusalo dhammo paṭipakkho, tena nādhivāsiyati.

Aparo pariyāyo. Ye ime dhammā attanā na sakkoti vuṭṭhānaṃ, te ete dhammā desitā. Channamativassatīti tehi vitakkaṃ yena ca sakkā puna desitaṃ cittaṃ vibhāvetuṃ pariyodāpetuṃ vivekaninnassa vivekapoṇassa vivekapabbhārassa vuddhiṃ virūḷhiṃ vepullataṃ āpajjati kusalesu dhammesu, seyyathāpi nāma uppalaṃ vā kumudaṃ vā padumaṃ vā udake sukkapakkhe cando yāvaratti yāvadivaso āgacchati, tassa vuddhiyeva pāṭikaṅkhitabbā, na parihāni, evaṃvidhaṃ taṃ cittaṃ nābhidhaṃsiyati. Aparopettha yo akūṭo asaṭho amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tattha yo chādeti tassa akusalā dhammā cittaṃ anudhāvanti. Channamativassatīti yo pana hoti asaṭho akūṭo amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tassa cittaṃ akusalehi dhammehi na viddhaṃsiyati, ayaṃ suttattho.

101. Tattha katamā desanā? Idha desitā dasa akusalakammapathā adhivassanatāya dasa kusalakammapathā anadhivassanatāya akusalehi na visujjhati. Yathā vuttaṃ bhagavatā ‘‘cittasaṃkilesā, bhikkhave, sattā saṃkilissantī’’ti.

Tattha katamo vicayo? Yassevaṃ cittaṃ adhivāsiyati, tassa bujjhitassa yaṃ bhaveyya kūṭeyya, taṃ ānantariyenapi satthari vā guṇānukampanatāya, ayaṃ vicayo.

Tattha katamā yuttīti? Evaṃ anadhivasiyantaṃ cittaṃ vuṭṭhāti. Vuṭṭhitaṃ patiṭṭhahati kusalesu dhammesūti atthi esā yutti.

Padaṭṭhānanti channamativassatīti channaṃ asaṃvarānaṃ padaṭṭhānaṃ, vivaṭaṃ nātivassatīti achannaṃ saṃvaraṇānaṃ. Tasmā channaṃ vivareyya vivaṭaṃ nātivassatīti desanāya padaṭṭhānaṃ.

Lakkhaṇoti channamativassatīti ye keci vicittena channena ekalakkhaṇā dhammā sabbe te aviddhaṃsiyanti. Tasmā channaṃ vivareyya. Vivaṭaṃ nātivassatīti ye keci tena acchannena ekalakkhaṇā dhammā sabbe te nātivassantīti lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Yesaṃ kesañci cittaṃ akusalā dhammā adhipaṭidesitā te yathādhammaṃ paṭikarissantīti ayaṃ tattha bhagavato adhippāyo. Ayaṃ catubyūho hāro.

Āvaṭṭoti yaṃ channaṃ taṃ duvidhaṃ kampamānaṃ samucchitabbo. Ānantariyasamādhīnaṃ. Tattha passaddhiyañca māno āsave vaḍḍheti, assaddhiyena ca pamādaṃ gacchati, pamādena onamati, unnaḷabhāvaṃ gacchati. Vuttaṃ cetaṃ bhagavatā ‘‘unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā’’ti cattāri tāni upādānāni, yāni cattāri upādānāni, te pañcupādānakkhandhā bhavanti. Imāni saccāni dukkhañca samudayo ca. Tasmā channaṃ vivareyyāti yena hetunā, te āsavā vaḍḍhanti. Tesaṃ pahīnattā āsavā pahīyante. Tattha appamādena assaddhiyaṃ pahīyati uddhaccakukkuccappahānena oḷārikatā tassa dve dhammā na samatho ca bhāvanā ca pāripūriṃ gacchanti. Yo tesaṃ āsavānaṃ khayo, ayaṃ nirodho. Imāni cattāri saccāni, ayaṃ āvaṭṭo.

Tattha katamo vibhatti hāro? Channamativassatīti na ekaṃso. Kiṃ kāraṇaṃ? Yassa assā nivattanā yathāpi sekkhānaṃ. Yathāvuttaṃ bhagavatā –

> ‘‘Kiñcāpi sekkho pakareyya pāpaṃ, kāyena vācāya uda cetasā vā;
> Abhabbo hi tassa pariguhanāya, abhabbatā diṭṭhapadassa hotī’’ti.

Kiñcāpi tesaṃ nivāraṇaṃ cittaṃ hoti. Api tu appaccayā samāye ca te niddisitabbā, ayaṃ vibhattihāro.

Tattha katamo parivattano hāro. Channamativassatīti yassa ye dhammā sabbaṃ anavivaṭaṃ ativassiyati, vivaṭaṃ nātivassati, avaguṇantaṃ nātivassati. Ayaṃ parivattano hāro.

Tattha katamo vevacano hāro. Channanti āvutaṃ nivutaṃ pihitaṃ paṭikujjitaṃ sañchannaṃ parodhaṃ, vivaṭaṃ nātivassatīti yassa te dhammā pabbajjitā vinodaṃ nādhivassitā vantikatāti, ayaṃ vevacano hāro.

Tattha katamo paññatti hāro. Channamativassatīti kilesabhāgiyapaññattaṃ vivaṭaṃ nātivassatīti sadhammakiccaṃ yaṃ paṭipadā paññattiyā paññattaṃ, tasmā hi channaṃ vivareyyāti anusāsanapaññattiyā paññattaṃ, vivaṭaṃ nātivassatīti niddhānapaññattiyā paññattaṃ, ayaṃ paññatti hāro.

Tattha katamo otaraṇo hāro? Channamativassatīti tayo kilesā rāgo doso moho, te khandhesu saṅkhārakkhandho…pe… te purā yathā niddiṭṭhaṃ khandhadhātuāyatanesu, ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Yenārambhena idaṃ suttaṃ bhāsati so ārambho niyutto.

Adhiṭṭhānoti channamativassatīti ekattatāya paññattaṃ. Kiṃkāraṇaṃ? Idaṃ hi ativassatīti imassa ca ativassati evañca ativassatīti ayaṃ vemattatāya yā suṇasādhāraṇehi lakkhaṇehi paññāpiyati, sā ekattapaññatti.

Tattha katamo parikkhāro? Yañca taṃ ativassiyanti, tassa dve hetū dve paccayā akusalapasuteva vācakattābhirati ca. Ime dve ayonisomanasikāro ca kusalā dhammā vopasaggā ca, ime dve paccayā.

Tattha katamo samāropano? Channamativassatīti vemati passatīti channaṃ yaṃ pariggahituṃ yaṃ adesituṃ appassutaṃ yaṃ kathaṃkathā vibhūtena akusalamūlena yaṃ taṇhāya ca te vaḍḍhati dosāti sannitvā te appasakkhayena saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaraṇaṃ, ayaṃ samāropano. Yaṃ puna tathā desanā, tasseva akusalā dhammā vuddhiṃ virūḷhiṃ vepullatamāpajjati tassa saṅkhārā nirodhā, ayaṃ samāropano.

102. Cattāro puggalā [passa a. ni. 4.85] tamo tamaparāyanoti…pe… tattha katamo vuccate tamo nāma? Yo tamo andhakāro, yathā vuttaṃ bhagavatā ‘‘yathā andhakāre tasmiṃ bhayānake sakampidhātupuriso na passati, evameva aññāṇato tamopanandhakāro pāpakasakammasavipākaṃ na saddho hoti. Iti evaṃ lakkhaṇatā aññāṇaṃ tamo avijjā moho, yena sattā yathābhūtaṃ nappajānanti, iti vuccati tamoti. So tiṇṇaṃ cakkhūnaṃ tamo maṃsacakkhuno dibbacakkhuno paññācakkhuno, imesaṃ cakkhūnaṃ idha tamo niddisiyati aññāṇanti. Tattha katamaṃ aññāṇaṃ adassanaṃ? Atha nissaye yaṃ pubbante aññāṇaṃ aparante aññāṇaṃ pubbantāparante aññāṇaṃ hetumhi aññāṇaṃ paccayamhi aññāṇaṃ tassa aññāṇino samādhibhūtassa eso nissando. Yaṃ na jānāti idaṃ sevitabbaṃ idaṃ na manasikātabbanti. So tena tamena niddisiyati tamopi yathā vuccati. Mūḷhoti evaṃ cetanā. Tena tamena so puggalo vuccati. Tamoti so tena tamena asamūhatena asamucchinnena tapparamo bhavati tapparāyano, ayaṃ vuccati puggalo tamo tamaparāyanoti. Parāyanoyeva dhammo manasikātabbo so tamo dahati aññacittaṃ upaṭṭhapeti. Te cassa dhammā nijjhānakkhamanti. So sutamayāya paññāya samanupassati.

Tattha katamo tamo jotiparāyano? So tena paññāvasena iriyati evaṃ tasseva iriyantassa parāyano bhavati. Ayaṃ vuccate puggalo tamo jotiparāyano.

Tattha katamo puggalo joti jotiparāyano [jotiparāyano (pī.)]? Tattha vuccati joti nāma yaṃ tassa ce tamassa paṭipakkhena ye ca dhamme antamaso ñāṇāloko, so suṇadhammo puggalo tamo jotiparāyano, tattha vuccate, yoyaṃ puggalo tamo jotiparāyano, so yadi tathārūpaṃ kalyāṇamittaṃ paṭilabhati, yo naṃ akusalato ca nivāreti bhāvitakusalatāva bhāvī niyojetīti. Evañca saddhammaṃ deseti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhajitabbā, ime dhammā na bhajitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na

manasikātabbāti. Paccate saññāya yathā saññāyati satindriyāni, so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhāvetabbā, ime dhammā na bhāvetabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbāti. So te dhamme susuyyati, sotaṃ odahati, aññaṃ cittaṃ upaṭṭhapeti, te cassa dhammā nijjhānakkhamanti, so sutamayāya paññāya samannāgato so tena paccayavasena iriyati evaṃ tasseva iriyanti tapparamo bhavati tapparāyano. Ayaṃ vuccate puggalo tamo tamaparāyano.

Tattha katamo puggalo joti tamaparāyano? Joti nāma yā tasseva tamassa paṭipakkhena ye dhammā antamaso ñāṇāloko, so puna dhammo. Katamā uccate? Paññāyato paṇḍitoti vuccate, so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhāvitabbā, ime dhammā na bhāvitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbā. Idha pana pāpamittasaṃsevano pāpamittavasānugo akusale dhamme abhivaḍḍheti, kusale dhamme pajahati. So tena pamādena paccayasaññā amanasikatvā assatiasampajaññaṃ āsevati. Tayā yo paṭipakkho tamo, so pavaḍḍheti. So tamābhibhūto parāyano tamaparamo ceva bhavati. Ayaṃ vuccati puggalo joti tamaparāyano.

103. Tattha katamo puggalo joti jotiparāyano? Tattha vuccate soyaṃ puggalo kalyāṇamittassa sannissito bhavati sakkā saṃyogī kusalaṃ gavesī, so kalyāṇamitte upasaṅkamitvā paripucchati, paripañhayati? Kiṃ kusalaṃ, kiṃ akusalaṃ? Kiṃ sāvajjaṃ, kiṃ anavajjaṃ? Kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ? Kiṃ bhāvitabbaṃ, kiṃ na bhāvitabbaṃ? Kiṃ upasampajja vihātabbaṃ, kiṃ na upasampajja vihātabbaṃ? Kiṃ manasikātabbaṃ, kiṃ na manasikātabbaṃ? Kathaṃ saṃkileso hoti, kathaṃ vodānaṃ hoti? Kathaṃ pavatti hoti, kathaṃ nivatti hoti? Kathaṃ bandho hoti, kathaṃ mokkho hoti? Kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hoti? So ettha desitaṃ yathā upaṭṭhitaṃ tathā sampaṭipajjanto so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Evaṃ…pe… yāva kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hotīti vitthārena kātabbaṃ. So te dhamme adhipāṭikaṅkhāti evaṃ lakkhaṇaṃ ñāṇaṃ vijjā ālokaṃ vaḍḍheti. So puggalo tapparamo bhavati tapparāyano, ayaṃ vuccate puggalo joti jotiparāyano.

Tattha katamo puggalo tamo tamaparāyano? Yo akusalaṃ dhammaṃ dīpeti. Taṃ bhāvanāya hīnāsu gatīsu upapattiṃ dasseti, tapparamo bhavati tapparāyano. Ayaṃ vuccate puggalo tamo tamaparāyano.

Tattha yo puggalo tamo jotiparāyano? So tamena akusalassa kammassa vipākaṃ dasseti. Tameti yaṃ cakkhu kalyāṇamittassa yena akusale dhamme pajahati, kusale dhamme abhivaḍḍhati.

Tattha yo ca paṇītāsu gatīsu upapattiṃ dasseti, tapparamo tena vuccate tamo jotiparāyano.

Tattha yo puggalo joti tamaparāyano? Kusalassa kammavipākaṃ dasseti. Yaṃ cakkhu pāpamittasaṃsaggena pāpamittupasevena pāpamittavasānugo akusalaṃ dhammaṃ abhivaḍḍhati, taṃ bhāvanāya hīnāsu gatīsu upapattiṃ dasseti. Tapparamo tena vuccate joti tamaparāyano.

Tattha yo puggalo joti jotiparāyano so jotitā pabhātā [jotitabhāvatāya (pī.)] yāva paṇītāsu gatīsu upapattiṃ dasseti. Tapparamo tenāha joti jotiparāyano.

Jotitamaparāyanena dasa akusalānaṃ kammānaṃ udayaṃ dasseti. Tamena puggalena akusalānaṃ kammānaṃ vipākaṃ dasseti. Na akusalānaṃ dhammānaṃ vipākaṃ dasseti. Tamena aṭṭha micchattāni dasseti. Jotinā aṭṭha sammattāni dasseti. Jotinā tamaparāyanena dasa akusalakammapathe dasseti. Jotinā paṇītattaṃ dasseti. Tamena jotiparāyanena atapanīyaṃ dhammaṃ dasseti. Jotinā tamaparāyanena tapanīyaṃ dhammaṃ dasseti. Ayaṃ suttattho.

104. Tattha katamo desanā hāro? Imamhi sutte kiṃ desitaṃ? Tattha vuccate imamhi sutte kusalākusalā dhammā desitā. Kusalākusalānañca dhammānaṃ vipāko desito. Hīnappaṇītānañca sattānaṃ gati nānākāraṇaṃ desitaṃ. Ayaṃ desanā hāro.

Tattha katamo vicayo hāro? Akusalassa kammassa yo vipākaṃ paccanubhoti. Tattha ṭhito akusale dhamme uppādiyati vicayantaṃ yujjati. Kusalassa kammassa yo vipākaṃ paccanubhoti. Tattha ṭhito kusale dhamme uppādiyati vicayantaṃ yujjati. Ayaṃ vicayo yutti ca.

Tattha katamo padaṭṭhāno hāro? Yo puggalo joti, so paccavekkhaṇāya padaṭṭhānaṃ. Yo puggalo tamo, so tamādinnaṃ vānupassanāya padaṭṭhānanti dasseti. Tamena jotiparāyanena appamādassa padaṭṭhānaṃ dasseti, tamo avijjāya ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Jotinā tamaparāyanena pamādassa ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo hāro? Tamena tamaparāyanena tamoti avijjāya niddiṭṭhāya sabbakilesadhammā niddiṭṭhā honti. Tamena jotiparāyanena jotivijjāya niddiṭṭhāya sabbe bodhipakkhiyadhammā niddiṭṭhā honti. Jotitamaparāyanena pamādo niddiṭṭho hoti. Tamena jotiparāyanena appamādo niddiṭṭho hoti. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā nīcakulino, na te imaṃ sutvā kusale dhamme samādāya vattissanti. Ye sattā uccakulino, te imaṃ dhammadesanaṃ sutvā bhiyyoso mattāya kusale dhamme samādāya vattissantīti. Ayaṃ catubyūho hāro. Bhūmiyaṃ upadeso.

Tattha katamo āvaṭṭo hāro? Yā avijjāto pabhūti taṇhā, ayaṃ samudayo. Yo tamo tamaparāyano, idaṃ dukkhaṃ. Imāni dve saccāni dukkhañca samudayo ca joti yena suttena dhammena paññāpiyati, so dhammo paññindriyassa padaṭṭhānaṃ. Tena amohena tīṇi kusalamūlāni pāripūriṃ gacchanti saggassa padaṭṭhānaṃ.

Tattha katamā vibhatti? Tamo tamaparāyanoti na ekaṃsena. Kiṃ kāraṇaṃ? Atthi tamo ca bhavo aparāpariyavedanīyena ca kusalena jotinā puggalena sahopattibhāve. Atthi joti ca bhavo aparāpariyavedanīyena ca akusalena tamena puggalena sahopattibhāve parivattanā tamesu paṭipakkhoti jotinā tamaparāyano.

Tattha katamo vevacano? Yo tamo, so evaṃ attabyāpādāya paṭipanno, so assaddhāya bālo akusalo abyatto anādīnavadassī. Yo joti, so attahitāya paṭipanno paṇḍito kusalo byatto ādīnavadassī. Ayaṃ vevacano.

Tattha katamā paññatti? So puggalo vipākapaññattiyā paññāpiyati, akusale pariyādinnatā paññāpiyati. Jotikusaladhammupapattipaññattiyā paññāpiyati kusaladhammavipākapaññattiyā cāti.

Otaraṇoti ye avijjāpaccayā saṅkhārā yañca jarāmaraṇaṃ yā ca avijjā, taṃ padaṭṭhānaṃ, niddesena vijjuppādo avijjānirodho yo yāva jarāmaraṇanirodho, ime dve dhammā saṅkhārakkhandhapariyāpannā. Dhammadhātu dhammāyatanañca padaṭṭhānaṃ niddesena dhātūsu.

Tattha katamo sodhano? Imassa suttassa desitassa ārambho. Adhiṭṭhānoti tamoti bhagavā bravīti, na ekaṃ puggalaṃ deseti. Yāvatā sattānaṃ gati, tattha ye duccaritadhammena upapannā, te bahulādhivacanena tamo niddisati. Yā joti sabbasattesu kusaladhammopapatti sabbaṃ taṃ jotīti abhilapati ayamekatā paccayo yonisomanasikārapaññatti catunnaṃ mahābhūtānaṃ puggalānaṃ.

Tattha katamo parikkhāro? Akusalassa pāpamittatā paccayo, ayoniso manasikāro hetu. Kusalassa kalyāṇamittatā paccayo, yoniso manasikāro hetu.

Tattha katamā samāropanāti? Idhekacco nīce kule paccājāto hotīti nīce kule paccājāto rūpesu saddesu gandhesu rasesu phassesu, so upapanno sabbamhi mānussake upabhogaparibhoge. Joti paṇītesu kusalesu upapanno sabbamhi mānussake upabhogaparibhoge upapannoti.

105. Tattha katamaṃ saṃkilesabhāgiyaṃ nibbedhabhāgiyaṃ ca suttaṃ? Na taṃ daḷhaṃ bandhanamāhu dhīrāti gāthā. Kena kāraṇena taṃ bandhanaṃ daḷhaṃ? Catūhi kāraṇehi issariyena sakkā mocetuṃ dhanena vā aññena vā yācanāya vā parāyanena vā. Yesu ca ayaṃ rāgo maṇikuṇḍalesu puttesu dāresu ca yā apekkhā, idamassa cetasikabandhanaṃ. Taṃ na sakkā issariyena vā dhanena vā aññena vā yācanāya vā parāyanena vā mocetuṃ. Na ca tattha koci atthi pāṭibhogo. Iminā bandhanato mocayitthāti devo vā manusso vā tadidaṃ bandhanaṃ rāgānusayena ca chasu bāhiresu ca āyatanesu bandhati. Rūpesu rūpataṇhā bandhati, yāva dhammesu dhammataṇhā. Yo idha loke bandho paralokasmiṃ bandho nīyati. So bandho jāyati, bandho mīyati. Bandho asmā lokā paraṃ lokaṃ gacchati. Na sakkā mocetuṃ aññatra ariyamaggena imañca bandhanaṃ. Maraṇabhāvañca upapattibhāvañca bhayato viditvā chandarāgaṃ pajahati. So imaṃ chandarāgaṃ pajahitvā atikkamati. Ayañca loko ito paraṃ dutiyo.

Tattha yaṃ bandhanāsaṅkhārānaṃ pahānaṃ idaṃ vuccati ubhayesu ṭhānesu vīriyaṃ, gandhaparivāto [ganthaparivaso (pī.) ganthaparivuto (ka.)] sumuni nopalimpati. Tatheva pariggahesu puttesu dāresu ca avūḷho salloti tasseva taṇhāya pahānaṃ dasseti. Ayaṃ taṇhāmūlassa pahānā vare [ahanāvare (pī.), ahanāvaro (ka.)] appamattoti kāmo pamādavattati pahānāya nekkhammābhirato appamādavihārī bhavati. Tassa āsayaṃ pahānāya neva imaṃ lokaṃ āsīsati na paralokaṃ. Na idhalokaṃ nissitaṃ, piyarūpaṃ sātarūpaṃ ākaṅkhati. Nāpi paralokaṃ nissitaṃ piyarūpaṃ sātarūpaṃ ākaṅkhati, tena vuccate ‘‘nāsīsate lokamimaṃ paraṃ lokañcā’’ti. Yaṃ tassa pahānaṃ taṃ chedanaṃ aṭṭhakavaggiyesu muni niddiṭṭho. So idha virodho aṭṭhakavaggiyesu nāsīsanaṃ idha anāthā. Tathāyaṃ taṇhāya tassa pariggahassa vatthukāmassa ekagāthāya ete sabbe kāmā dassitā. Tena bhagavā deseti ‘‘etampi chetvāna paribbajanti anapekkhino sabbakāme pahāyā’’ti. Imissā gāthāya dvidhā niddeso saṃsandananiddeso ca samayaniddeso ca, yathā ayaṃ gāthā saṃkilesabhāgiyañca nibbedhabhāgiyañca, evaṃ tāya gāthāya saṃkilesabhāgiyañca nibbedhabhāgiyañca visajjanā. Evaṃ gāthā sabbagāthāsu byākaraṇesu vā niddiṭṭhaṃ suttaṃ.

106. Tattha katamā desanā? Imaṃ suttaṃ kenādhippāyena desitaṃ. Ye rāgacaritā sattā, te kāme pajahissantīti ayaṃ tattha bhagavato adhippāyo.

Tattha katamo vicayo? Yassa dasavatthukā kilesā uttiṇṇā vantā viditā. Katame dasavidhāti, kilesakāmā ca orambhāgiyauddhambhāgiyā ca saṃyojanā dasavatthukāni āyatanāni, ayaṃ vicayo.

Tattha katamā yutti? Ye sārattā te gāḷhabandhanena bandhanti atthi esā yutti.

Tattha katamo padaṭṭhāno? Sāratto maṇikuṇḍalesu mamaṃkārassa padaṭṭhānaṃ. Apekkhāti atītavatthussa sarāgassa padaṭṭhānaṃ. Etampi chetvāti bhāvanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Sārattacitto maṇikuṇḍalesu yo ahaṃkāre visatto mamaṃkāre visatto, yo puttadāre sāratto. Khettavatthusmiṃ sāratto. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo. Ye nibbānena chandikā bhavissanti, te puttadāre taṇhaṃ pajahissanti. Ayaṃ tattha bhagavato adhippāyo. Imāni cattāri saccāni.

Tattha katamo āvaṭṭo? Yā puttadāre taṇhā, ayaṃ samudayo. Ye upādinnakkhandhā, te ye ca bāhiresu rūpesu rūpapariggaho, idaṃ dukkhaṃ, yaṃ tattha chedanīyaṃ, ayaṃ nirodho. Yena bhijjati, ayaṃ maggo. Vibhattīti natthi vibhattiyā bhūmi, parivattanoti paṭipakkho niddiṭṭho.

Tattha katamo vevacano? Niddiṭṭho vevacano. Tattha katamo otaraṇo? Atthi taṇhā eko satto otiṇṇo

tappaccayā viññāṇaṃ yāva jarāmaraṇaṃ. Yā tattha vedanā, ayaṃ avijjā vijjuppādā avijjānirodho yāva jarāmaraṇanirodho.

Tattha katamo sodhano? Suddho gāthāya ārambho. Tattha katamo adhiṭṭhāno? Na taṃ daḷhaṃ bandhanamāhu dhīrāti ekattatāya paññattā, na vemattatāya. Cattāro rāgā kāmarāgo rūparāgo bhavarāgo diṭṭhirāgo cāti ekattatāya paññattā.

Tattha katamo parikkhāro? Yesaṃ rāgo maṇikuṇḍalesu tassa subhasaññā hetu, anubyañjanaso ca nimittaggāhitā paccayo. Yāya te chinnāni tassa asubhasaññā hetu, nimittaggahaṇaanubyañjanaggahaṇavinodanaṃ paccayo.

Tattha katamo samāropano? Sāratto maṇikuṇḍalesu sammūḷhavidho duṭṭhātipi etampi [evampi (pī. ka.)] chetvāna paribbajantīti taṃ pariññātatthaṃ parivajjitatthaṃ pajahitā, ayaṃ samāropano.

107. Yaṃ cetasikaṃ yaṃ pakappitaṃ vitthārena paccayo, yaṃ vā cetasikaṃ kāyikaṃ cetasikaṃ kammaṃ. Kiṃkāraṇā? Cetasikā hi cetanā manokammāti vuccate, sā cetanākammaṃ, yaṃ cetasikaṃ imaṃ kāyikañca vācasikañca imāni tīṇi kammāni niddiṭṭhāni. Kāyakammaṃ vacīkammañca tāni kusalāni piyaṃ kāyena ca vācāya ca ārabhati parāmasati, ayaṃ vuccati sīlabbataparāmāso. Saṅkappanā te tividhā saṅkhārā puññamayā apuññamayā āneñjamayā, tappaccayā viññāṇaṃ te ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. Yā subhasaññā sukhasaññā attasaññā ca. Idaṃ cetasikaṃ. Yaṃ rūpūpagaṃ viññāṇaṃ tiṭṭhati rūpārammaṇaṃ rūpapatiṭṭhitaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullataṃ gacchati, ayaṃ saṅkappanā, iti yaṃ viññāṇaṭṭhitīsu ṭhitaṃ paṭhamābhinibbattiārammaṇavasena upādānaṃ, idaṃ vuccati cetasikanti.

Tattha ṭhitassa arūpassa yā nikanti ajjhosānaṃ, idampi sakampitaṃ manāpikesu rūpesu piyarūpasātarūpesu ābhogo, idaṃ cetasikaṃ. Yaṃ ceteti sattesu [sattasu (pī.)] manāpikesu abhijjhākāyagantho paṭighānusayesu byāpādakāyagantho sabbe cattāro ganthā, ayaṃ pañcasu kāmaguṇesu paṭhamābhinipāto cittassa yā cetanā yassa tattha assādānupassissa anekā pāpakā akusalā dhammā cittaṃ arūpavatiyo honti. Puggalo rāgānubandhibhūto tehi kilesakāmehi yathā kāmakaraṇīyo, ayaṃ vuccate kāmesu pakappanā. Evaṃ sabbe cattāro oghā. Yaṃ tehi kāmehi saṃyutto viharati bhāvito ajjhosanno, ayaṃ cetanā. Yassa tathāyaṃ avītarāgassa adhigatapemassa tassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā dukkhānuparivattitaṃ viññāṇaṃ hoti saritassa vayadhammasamuppādo cittaṃ pariyādiyati, idaṃ vuccati pakappitanti.

Ekamekassa ceteti ca pakappeti ca viññāṇassa ṭhiti yā hoti, sā ca ṭhiti dvidhā ārammaṇaṭṭhiti ca āhāraṭṭhiti ca. Tattha yā ārammaṇaṭṭhiti, ayaṃ nāmarūpassa paccayo. Yā āhāraṭṭhiti yā punabbhavābhinibbattikā ṭhiti yā ca ponobhavikā ṭhiti, ayaṃ vuccati ārammaṇaṃ. Taṃ hoti viññāṇassa ṭhitiyā tassa viññāṇapaccayā nāmarūpaṃ yāva jarāmaraṇañca ceteti, atha ca puna patthayate yato na ponobhavikā anāgatavatthumhi, ayaṃ paṭipakkho niddiṭṭho. Na ceteti na patthayati atha ca dūsetīti duvidho niddeso. Assa pubbe hoti taṃ cetasikaṃ taṃ pakappitaṃ asamūhataṃ tappaccayā, ayaṃ viññāṇassa ṭhiti hoti.

108. Atha vā tassa anusayā āvibhavanti tappaccayā tassa punabbhavo nibbattati. Atha vā naṃ saṃkiyate appetu āgāre vā, sukhumā vā santi vā na saṃkiyate kāme taṃ evaṃ niccesupi āgāresu jāto hoti. Taṃ nayati yaṃ no kappetuṃ evaṃ saṅkhārā cetitā pakappitā ca ārammaṇabhūtā honti, yā ca cetanā yā ca pakappanā yañca vatthu nibbattaṃ, ubhopi ete ārammaṇaṃ viññāṇassa tathā cetanāya ca saṅkappanāya ca patthanāya ca bhūtā sattā ceteti ca saṅkappeti ca. Yaṃ gavesanā na ca ceteti na ca saṅkappeti. Katame ca sattā bhūtā? Ye ca tanujātaaṇḍajāpi aṇḍakā anubhinnā saṃsedajā na ca sambhinnā ime bhūtā. Katame sambhavesino gabbhagatā aṇḍagatā saṃsaranto ime na ceteti na pattheti na ca saṅkappeti. Anusaye na ca punabbhavo nibbattīti? Ye bhūtā sattā ye sambhavesino, te thāvarā. Ye vā sato cetenti patthenti ca ye thāvarā. Te na ca cetenti, na ca patthenti, na ca saṅkappenti, anusayena ca

saṃsaranti.

Aparo pariyāyo. Ye ariyapuggalā sekkhā, tattha te na ca cetenti, na ca saṅkappenti, anusayena puna uppajjanti.

Aparo pariyāyo. Sukhumā pāṇā bhūmigatā udakagatā cakkhuno āpāthaṃ nāgacchanti, te na ca cetenti, na ca saṅkappenti, anusayena ca saṃsaranti.

Aparo pariyāyo. Bāhikā sabbe bhikkhū abhimānikā, te na ca cetenti, na ca patthayanti, anusayena ca saṃsaranti, na ca cetenti, na ca saṅkappenti, na ca anusenti. Ārammaṇampetaṃ na hoti viññāṇassa ṭhitiyā.

Na ca cetetīti pariyuṭṭhānasamugghātaṃ dasseti. Na ca anusetīti anusayasamugghātaṃ dasseti. Na ca cetetīti oḷārikānaṃ kilesānaṃ pahānaṃ dasseti. Na ca anusetīti sukhumānaṃ kilesānaṃ pahānaṃ dasseti. Na ca cetetīti yena bhūmi ca na ca patthayantīti sakadāgāmī anāgāmī, na ca anusetīti arahaṃ, na ca cetetīti sīlakkhandhassa paṭipakkhena pahānaṃ dasseti, na ca patthayatīti samādhikkhandhassa paṭipakkhena pahānaṃ dasseti, na ca anusayatīti paññākkhandhassa paṭipakkhena pahānaṃ dasseti, na ca cetetīti apuññamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca patthayatīti puññamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca anusetīti āneñjamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca cetetīti anaññātaññassāmītindriyaṃ, na ca patthayatīti aññindriyaṃ, na ca anusayatīti aññātāvino indriyaṃ. Na ca cetetīti mudukā indriyabhāvanā, na ca patthayatīti majjhaindriyabhāvanā, na ca anusetīti adhimattā indriyabhāvanā. Ayaṃ suttattho.

109. Tattha katamā desanā? Idha sutte cattāri saccāni desitāni. Yañca cetayitaṃ yañca pakappitaṃ atthi etaṃ ārammaṇaṃ cittaṃ patiṭṭhati vicinati [vicinayati (pī. ka.)] yujjati. Na ca cetetīti na ca patthayatīti atthi evaṃ ārammaṇaṃ anusaye viññāṇamiti viciniyati yujjati na ca ceteti na ca patthayati. Anusayappahānā viññāṇaṭṭhitiṃ na gavesanti, viciyantaṃ yujjati. Ayaṃ yuttivicayo.

Tattha katamo padaṭṭhāno? Cetanā pariyuṭṭhānaṃ cetanāpariyuṭṭhānassa padaṭṭhānaṃ. Saṅkappanaṃ upādānassa padaṭṭhānaṃ. Anusayo pariyuṭṭhānassa padaṭṭhānaṃ. Tesaṃ chandarāgavināsāya bhāvanā bhavarāgassa pahānaṃ.

Tattha katamo lakkhaṇo? Yaṃ cetasikanti vedayitaṃ pakappitaṃ uggahitaṃ viññātaṃ tabbiññāṇaṃ ārammaṇampi paccayopi.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye punabbhavaṃ na icchanti, te na cetayissanti na ca patthayissantīti, ayaṃ adhippāyo.

Āvaṭṭoti yā ca cetanā patthanā ca anusayo ca viññāṇaṭṭhitipahānā ca, imāni dve saccāni. Vibhattīti natthi vibhattiyā bhūmi. Parivattanā pana paṭipakkhaṃ suttaṃ.

Tattha katamo vevacano? Cetanā rūpasañcetanā yāvadhammasañcetanā. Yo anusayo, te satta anusayā.

Paññattīti cetanāpariyuṭṭhānaṃ paññattiyā paññattā. Saṅkappanaṃ upādānapaññattiyā paññattaṃ. Anusayo hetupaññattiyā paññatto. Viññāṇaṭṭhiti upapattihetupaññattiyā paññattā. Cetanā saṅkappanā anusayo samucchedo chandarāgavinayapaññattiyā paññatto. Paṭhame keci dvīhi parivattakehi paṭiccasamuppādo idappaccayatāya majjhapaññatti.

Otaraṇoti dvīhi parivattakehi dukkhañca samudayo ca majjhimakehi maggo ca nirodho ca. Sodhanoti sutte suttassa ārambho.

Adhiṭṭhānoti yañcetayitaṃ sabbaṃ adhiṭṭhānena ekattāya paññattaṃ. Saṅkappitanti upādānekattāya paññattaṃ. Viññāṇaṃ ekattāya paññattaṃ.

Parikkhāroti subhañca ārammaṇaṃ ayoniso manasikāro cetanā hetupaccayatāya paccayo. Viññāṇassa patiṭṭhāno dhammo ārammaṇapaccayatāya paccayo. Tassa manasikāro hetupaccayatāya paccayo.

Tattha katamo samāropano? Idaṃ suttaṃ saññitaṃ tattha ceteti visajjanā iti niddisitabbā. Tassa diṭṭhiyā viññāṇapaccayā nāmarūpaṃ yāva jarāmaraṇaṃ, ayaṃ samāropano. Ārammaṇametaṃ na hoti viññāṇassa ṭhitiyā, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā yāva jarāmaraṇanirodho.

110. Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ? Ayaṃ loko [passa udā. 30 udāne] santāpajāto yāva ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkhamāhaṃsu. Saṃkilesabhāgiyaṃ upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, yā tā pana taṇhā pahīyanti, bhavaṃ nābhinandatīti nibbedhassa nibbutassa [niccutassa (pī. ka.)] bhikkhuno anupādāya punabbhavo na hoti. Upaccagā sabbabhavāni tādīti asekkhabhāgiyaṃ.

Tattha santāpajātoti rāgajo santāpo dosajo mohajoti. Tesaṃ sattānaṃ ṭhānaṃ dasseti. Loko santāpajātoti phasso tividho sukhavedanīyo dukkhavedanīyo adukkhamasukhavedanīyo. Tattha sukhavedanīyo phasso rāgasantāpo, dukkhavedanīyo dosasantāpo, adukkhamasukhavedanīyo mohasantāpo. Yathā ca bhagavā āha paṭhamakassa valāhakassa gomagge [komagge (pī. ka.) passa a. ni. 3.35] yehi gahapatiputta rāgajehi dosajehi mohajehi santāpehi dukkhaṃ supati, te mama santāpā na santi.

Rogaṃ vadati attatoti tehi santāpehi santāpito tividhaṃ vipallāsaṃ paṭilabhati saññāvipallāsaṃ cittavipallāsaṃ diṭṭhivipallāsaṃ. Tattha asubhe subhanti saññāvipallāso. Dukkhe sukhanti cittavipallāso. Anicce niccanti anattani attāti diṭṭhivipallāso.

Yathā cittassa vipallāso saññādiṭṭhite tividhā vitakkā – cittavitakko vipallāso saññāvitakko vipallāso diṭṭhivitakko vipallāsopi. Tattha avijjā vipallāso gocarā gatipateyyabhūmi, yathā hi taṃ sañjānāti yathā vijānāti yathā sañjānāti ca vijānāti ca. Yathā khanti ceteti ime cattāro vipallāsā sattā yehi catubbidhaṃ attabhāvavatthuṃ rogabhūtaṃ gaṇḍabhūtaṃ ''attā''ti vadanti. Rogaṃ vadati attatoti ayaṃ āvaṭṭo. Yena yena hi maññati tato taṃ hoti aññathāti subhanti maññati na tathā hoti. Evaṃ sukhanti niccaṃ attāti so aññathā bhavameva santaṃ anāgataṃ bhavaṃ patthayati, tena vuccati ''bhavarāgo''ti. Bhavamevābhinandati, yaṃ abhinandati, taṃ dukkhanti pañcakkhandhe niddisiyati. Yañca tappaccayā sokaparidevadukkhaṃ tassa hi bhāvessati. Ettāvatā saṃkileso hoti. Pahānatthaṃ kho pana brahmacariyaṃ vussati. Tiṇṇaṃ santāpānaṃ chandarāgavinayo hoti.

Upadhiṃ hi paṭicca dukkhamidaṃ bhavatīti ye bhavamevābhinandanti yassa bhāvessati, taṃ dukkhaṃ tassa dukkhassa pahānamāha. Sabbaso upādānañca yaṃ natthi dukkhassa sambhavoti cattāro vipallāsā yathā niddiṭṭhaupādānamāha. Tassa paṭhamo vipallāso kāmupādānaṃ, dutiyaṃ diṭṭhupādānaṃ, tatiyaṃ sīlabbatupādānaṃ, catutthaṃ attavādupādānaṃ, tesaṃ yo khayo natthi dukkhassa sambhavo upadhi nidānaṃ dukkhanirodhamāha. Evametaṃ yathābhūtaṃ sammappaññāya passato vibhavataṇhā na hoti. Vibhavaṃ nābhinandatīti dassanabhūmiṃ manteti sabbaso taṇhakkhayaṃ nibbānanti dve vimuttiyo katheti rāgavirāgañca avijjāvirāgañca. Tassa bhikkhunoti anupādisesanibbānadhātuṃ manteti. Ayaṃ suttassa atthaniddeso.

111. Tattha katamo vicayo? Yassa yattha pariḷāheti tassa pariḍayhantassa so yathābhūtaṃ natthi nibbindati ca, ayaṃ vicayo ca yutti ca. Padaṭṭhāno rāgajo pariḷāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Dosajo pariḷāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Mohajo pariḷāho upekkhindriyassa domanassindriyassa ca padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Phassapareto vedanāpareto saññāparetopi saṅkhāraparetopi yena yena maññati yadi subhanimittena yadi sukhanimittena yadi niccanimittena yadi attanimittena asubhe subhanti maññati, evaṃ sabbaṃ rāgaje pariḷāhe vutte cattāro pariḷāhā vuttā bhavanti. Rāgajo dosajo mohajo diṭṭhijo ca rāgaṃ vadāmīti attato vadati. Sabbāni pannarasa padāni aniccaṃ dukkhanti.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye pariḷāhena na acchanti te bhavaṃ nābhinandanti. Ye bhavaṃ nābhinandanti, te parinibbāyissanti. Ayaṃ adhippāyo.

Tattha katamo āvaṭṭo? Saṃkilesabhāgiyena dukkhañca samudayañca niddisati. Nibbedhabhāgiyena maggañca nirodhañca.

Tattha katamā vibhatti? Santāpajāto rogajāto rogaṃ vadati attato taṃ na ekaṃsena hoti amanasikārā santāpajāto kho na ca rogaṃ attato vadati.

Tattha katamo parivattano? Pakkhapaṭipakkhanidassanatthaṃ bhūmi parivattanāya.

Tattha katamo vevacano hāro? Rogañca attato vadati sallaṃ attato vadati. Pannarasa padāni sabbāni vattabbāni.

Tattha katamā paññatti? Santāpajātoti domanassapadaṭṭhānaṃ. Sabbe vacanapaññattiyā paññapeti. Rogaṃ vadati attato vipallāso saṃkilesapaññattiyā paññapeti. Yaṃ nābhinandati, taṃ dukkhanti vipallāsanikkhepapaññattiyā paññattā. Te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo otaraṇo? Santāpajātoti tīṇi akusalamūlāni, te saṅkhārā saṅkhārakkhandhapariyāpannā, dhātūsu dhammadhātu, āyatanesu dhammāyatanaṃ. Indriyesu itthindriyaṃ purisindriyañca padaṭṭhānaṃ.

Tattha katamo sodhano? Suddho suttassa ārambho.

Tattha katamo adhiṭṭhāno hāro? Pariḷāhoti ye sattā lokā ekattapaññattiyā paññattā, te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo parikkhāro? Santāpajātoti ayoniso manasikāro hetu, vipallāsañca paccayo. Tattha dvīhi dhammehi attā abhiniviṭṭhā cittañca cetasikañca dhamme ubhayāni tassa viparītena parāmasato. Aparo pariyāyo, cetasikehi dhammehi attasaññā anattasaññā samugghāteti. Aparo pariyāyo. Aniccasaññā cetasikesu dhammesu, na tu attasaññā. Idaṃ vuccati cittanti vā manoti vā viññāṇanti vā idaṃ dīgharattaṃ abbhuggataṃ etaṃ mama, esohamasmi, eso me attāti. Tattha cetasikā dhammānupassanā esāpi dhammasaññā. Tassa ko hetu, ko paccayo? Ahaṃkāro hetu, mamaṃkāro paccayo.

Tattha katamo samāropano? Ayaṃ loko santāpajātoti akusalaṃ manteti viññāṇaṃ nāmarūpassa paccayo yāva jarāmaraṇanti, ayaṃ samāropano.

112. Evametaṃ yathābhūtaṃ, sammappaññāya passati akusalamūlānaṃ pahānaṃ. Tattha avijjānirodho avijjānirodhā yāva jarāmaraṇanirodho, ayaṃ samāropano.

Cattāro puggalā [passa a. ni. 4.5] – anusotagāmī paṭisotagāmī ṭhitatto, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti.

Tattha yo anusotagāmī ayaṃ kāme sevati. Pāpañca kammaṃ karoti yāva kāme paṭisevati. Idaṃ lobho akusalamūlaṃ, so yeva taṇhā, so tehi kāmehi vuyhati anusotagāmīti vuccati. Yo puggalo tāhi

gamito tappaccayā tassa hetu akusalakammaṃ karoti kāyena ca vācāya ca, ayaṃ vuccati pāpakammaṃ karotīti. Tassa tīṇi sotāni sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso. Imehi tīhi sotehi tividhadhātuyaṃ uppajjati kāmadhātuyaṃ rūpadhātuyaṃ arūpadhātuyaṃ. Tena paṭipakkhena yo kāme na paṭisevati. Yo sīlavataṃ na parāmasati. Yo sakkāyadiṭṭhīnaṃ pahānāya kāmesu yathābhūtaṃ ādīnavaṃ passati. Yena ca te dhamme paṭisevati. Yañca tappaccayā tiṭṭhati brāhmaṇoti arahaṃ kira. Tattha arahaṃ tassa pāraṅgato hoti, pāraṅgatassa thale tiṭṭhati sopādisesā nibbānadhātu. Anusotagāminīti dassanappahātabbānaṃ saṃyojanānaṃ appahānamāha. Paṭisotagāminīti phale diṭṭhekaṭṭhānañca kilesānaṃ pahānamāha, ṭhitattena pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānamāha. Tattha anusotagāminā maggarūpimāha. Paṭisotagāminā ṭhitattena ca maggamitimāha. Pāraṅgatena sāvakā asekkhā ca sammāsambuddhā ca vuttā. Anusotagāminā sakkāyasamudayagāminiṃ paṭipadamāha. Paṭisotagāminā ṭhitattena sakkāyanirodhagāminiṃ paṭipadamāha. Pāraṅgatena dasa asekkhā arahantā dhammā vuttā. Ayaṃ suttattho.

113. Tattha katamā desanā? Imasmiṃ hi sutte cattāri ariyasaccāni desitāni. Tedhātukalokasamatikkamanañca.

Tattha katamo vicayo hāro? Yo kāme paṭisevati pāpaṃ [pāpakaṃ (pī.)] kareyyāti yo ca kāme na paṭisevati so pāpakammaṃ na kareyyāti yo ca imehi dvīhi bhūmīhi uttiṇṇo pāraṅgatoti yā vīmaṃsā ayaṃ vicayo.

Yuttīti yujjati suttesu, nāyujjatīti yā vīmaṃsāya, ayaṃ yutti. Padaṭṭhānoti anusotagāminā sattannaṃ saṃyojanānaṃ padaṭṭhānaṃ. Akusalassa kiriyā akusalassa mūlānaṃ padaṭṭhānaṃ. Paṭisotagāminā yathābhūtadassanassa padaṭṭhānaṃ. Ṭhitattena asaṃhāriyāya [asahāriyāya (pī.)] padaṭṭhānaṃ. Pāraṅgatoti kadāci bhūmiyā padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Yo anusotaṃ gacchati taṇhāvasena. Sabbesampi kilesānaṃ vasena gacchati. Yo paṭisotaṃ vāyamati. Taṇhāya sabbesampi so kilesānaṃ vāyamati paṭisotaṃ. Yo attanā ṭhito kāyenapi so ṭhito vācācittenapi so ṭhito. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye anusotagāminiyā paṭipadāya nābhiramissanti, te paṭisotaṃ vāyamissantīti yāva kadāci bhūmiyaṃ, ayaṃ adhippāyo. Āvaṭṭoti idha sutte cattāri suttāni desitāni.

Tattha katamo vibhatti hāro? Yo kāme paṭisevati pāpañca kammaṃ karoti. So anusotagāmīti na ekaṃsena sotāpannopi kāme paṭisevati. Taṃ bhāgiyañca pāpakammaṃ karoti. Kiñcāpi sekkhopi kareyya pāpaṃ yathā sutte niddiṭṭho na ca so anusotagāmī, idaṃ vibhajjabyākaraṇīyaṃ. Na ca kāme paṭisevati na ca pāpakammaṃ karoti paṭisotagāmī na ca ekaṃsena sabbe bāhirako kāmesu vītarāgo na ca kāme paṭisevati, tena ca pāpakammaṃ karoti anusotagāmī paṭisotagāmī, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Niddiṭṭho paṭipakkho. Vevacanoti kāmesu vatthukāmāpi kilesakāmāpi rūpasaddagandharasaphassaputtadāradāsakammakaraporisañca pariggahā.

Paññattīti sabbe puthujjanā ekattāya paññattā. Anusotagāmīti kilesasamudācārapaññattiyā paññattā. Ye pana sekkhā puggalā, te nibbānapaññattiyā [niṭṭhānapaññattiyā (ka.)] paññattā. Ye pana anāgāmī, te asaṃhāriya paññattiyā paññattā, ayaṃ paññatti.

Otaraṇoti yo anusotagāmī, so dukkhaṃ. Ye tassa dhammā, te dukkhassa samudayo. Yaṃ rūpaṃ, ayaṃ rūpakkhandho, evaṃ pañcapi khandhā paṭiccasamuppādo, te kilesā saṅkhārakkhandhapariyāpannā dhammāyatanaṃ dhammadhātu indriyesu ca paññattā.

Sodhanoti yenārambhena idaṃ suttaṃ desitaṃ, so ārambho sabbo suddho.

Adhiṭṭhānoti paṭisotagāminā sabbe sotāpannā ekattena vā niddiṭṭhā rāgānusayapaṭisotagāmino sekkhāva maggo ca sekkho ca puggalo ṭhitattoti.

Vītarāgo ekattāya paññatto. Pāraṅgatoti sabbe arahanto sabbe paccekabuddhā sammāsambuddhā ca ekattāya paññattā.

Parikkhāroti anusotagāmino pāpamittapaccayo kāmapariyuṭṭhānaṃ hetu. Paṭisotagāmino dve hetū dve paccayā ca yāva sammādiṭṭhiyā uppādāyadiṭṭhi [upādāyadiṭṭhi (pī.)], tassa paṭiladdhamaggo hetu ārambho paccayo kāyiko cetasikassa koṭṭhāso ca. Samāropanoti vibhatti idaṃ suttaṃ natthi samāropanāya bhūmi.

114. Pañcānisaṃsā sotānugatānaṃ dhammānaṃ [passa a. ni. 4.191] yāva diṭṭhiyā suppaṭividdhānaṃ suttaṃ vitthārena kātabbaṃ. Yuñjato ghaṭentassa vāyamato gilāno maraṇakāle devabhūto paccekabodhiṃ pāpuṇāti. Sotānugatāti saddhammassavanena kataṃ hoti. Na ca adhipaññādhammavipassanāya tassa cittaṃ tasitaṃ hoti, na ca anibbiddhattaṃ, idaṃ ca suttaṃ pañcannaṃ puggalānaṃ desitaṃ, saddhānusārino mudindriyassa tikkhindriyassa ca dhammānusārino tikkhindriyassa mudindriyassa ca. Yo pana mohacarito puggalo na sakkoti yuñjituṃ ghaṭituṃ vāyamituṃ yathābhūtaṃ yathāsamādhikā vimutti taṃ khaṇaṃ taṃ layaṃ taṃ muhuttaṃ phalaṃ dasseti. Sādhu parihāyati paro taṃ duyhati, no tu sukhaavipākinī bhavati. Tassa diṭṭhe yeva ca dhamme upapajjaaparāpariyavedanīyaṃ. Tattha yo puggalo dhammānusārī tassa yadi sotānugatā dhammā honti so yuñjanto pāpuṇāti. Yo dhammānusārī mudindriyo, so gilāno pāpuṇāti. Yo saddhānusārī tikkhindriyo, so maraṇakālasamaye pāpuṇāti. Yo mudindriyo, so devabhūto pāpuṇāti. Yadā devabhūto na pāpuṇāti, na so teneva dhammarāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti. Yo sotānugatesu yuñjati ghaṭeti vāyamati, so pubbāpannena visesaṃ sañjānāti, sañjānanto pāpuṇāti. Sace pana gilānassa manasikāro hoti, tattha yuñjanto pāpuṇāti. Sace panassa maraṇakāle saṃviggo hoti, tattha yuñjanto pāpuṇāti. Sace pana na katthaci [kattha (pī. ka.), tattha (ka.)] saṃvego hoti, tassa devabhūtassa sukhino dhammabhūtā pādā evaṃ avilapati. So evaṃ jānāti ‘‘ayaṃ so dhammavinayo yattha mayaṃ pubbe manussabhūtā brahmacariyaṃ carimhā’’ti. Atha devabhūto pāpuṇāti. Dibbesu vā pañcasu kāmaguṇesu ajjhosito hoti pamādavihārī, so tena kusalamūlena paccekabodhiṃ pāpuṇāti.

Yā paratoghosena vacasā suparicitā, ayaṃ sutamayī paññā. Ye pana dhammā honti manasā anupekkhitā, ayaṃ cintāmayī paññā. Yaṃ diṭṭhiyā suppaṭividdhā, ayaṃ bhāvanāmayī paññā. Yaṃ sotānugatā vacasā paricitā honti, so ca diṭṭhe yeva dhamme parinibbāyī, ayaṃ arahaṃ puggalo. Yo upapajjati devabhūto pāpuṇāti, tattha ca parinibbāyati, ayaṃ anāgāmī. Yo tena kusalamūlena paccekabodhiṃ pāpuṇāti, ayaṃ pubbayogasambhārasambhūto puggalo.

Sotānugatā dhammāti paṭhamaṃ vimuttāyatanaṃ, vacasā paricitāti dutiyaṃ tatiyañca vimuttāyatanaṃ, manasā anupekkhitāti catutthaṃ vimuttāyatanaṃ diṭṭhiyā suppaṭividdhāti pañcamaṃ vimuttāyatanaṃ.

Sotānugatāya vimuttiyā vacasā yā vācā suppaṭividdhā anupubbadhammassa sotena sutvā sīlakkhandhe paripūreti, manasā anupekkhitā samādhikkhandhaṃ paripūreti, diṭṭhiyā suppaṭividdhā paññākkhandhaṃ paripūreti.

Sotānugatā dhammā bahussutā hontīti vitthārena kātabbaṃ. Idaṃ paṭhamaṃ saddhāpadānaṃ manasā anupekkhitāti paṭisallānabahulo viharati, vitthārena kātabbaṃ. Idaṃ dutiyaṃ saddhāpadānaṃ diṭṭhiyā suppaṭividdhāti anāsavā cetovimuttiyā nāparaṃ itthattāyāti pajānātīti. Idaṃ tatiyaṃ saddhāpadānaṃ.

Sotānugatā dhammāti sekkhaṃ satthā dasseti. Manasā anupekkhitāti arahattaṃ satthā dasseti. Diṭṭhiyā suppaṭividdhāti tathāgataṃ arahantaṃ sammāsambuddhaṃ satthā dasseti.

Sotānugatā dhammāti kāmānaṃ nissaraṇaṃ dasseti. Manasā anupekkhitāti rūpadhātuyā nissaraṇaṃ dasseti. Diṭṭhiyā suppaṭividdhāti tedhātukānaṃ nissaraṇaṃ dasseti. Ayaṃ suttattho.

115. Tattha katamo desanāhāro? Imamhi sutte tayo esanā desitā sotānugatehi dhammehi vacasā paricitehi kāmesanāya samathamaggo. Diṭṭhiyā suppaṭividdhehi brahmacariyesanāya samathamaggo.

Vicayoti yathā suttaṃ manasikaronto vicinanto sutamayipaññaṃ paṭilabhati. Yathā ca so manasikarotīti yathā sutadhammā tadā cintāmayipaññaṃ paṭilabhati. Yathā diṭṭheva dhamme manasikaroti tadā bhāvanāmayipaññaṃ paṭilabhati. Ayaṃ vicayo.

Sutena sutamayipaññaṃ paṭilabhati. Cintāya cintāmayipaññaṃ bhāvanāya bhāvanāmayipaññaṃ paṭilabhati. Atthi esā yutti.

Padaṭṭhānoti sotānugatā dhammāti dhammassavanassa padaṭṭhānaṃ. Vacasā paricitāti yuñjanāya padaṭṭhānaṃ. Manasā anupekkhitāti dhammānudhammāya vipassanāya padaṭṭhānaṃ. Diṭṭhiyā anupekkhitāti paññāyapi anupekkhitā diṭṭhiyāpi anupekkhitā.

Catubyūhoti imamhi sutte bhagavato ko adhippāyo? Ye imāhi dvīhi paññāhi samannāgatā tehi….

Sa nibbutoti maggaphalaṃ anupādisesañca nibbānadhātuṃ manteti, dānena oḷārikānaṃ kilesānaṃ pahānaṃ manteti. Sīlena majjhimānaṃ, paññāya sukhumakilesānaṃ manteti, rāgadosamohakkhayā sa nibbutoti katā ca bhūmi.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati;
Kusalo ca jahāti pāpakanti maggo vutto;
Rāgadosamohakkhayā sa nibbutoti maggaphalamāha.

Dadato puññaṃ pavaḍḍhati, saṃyamatoti tīhi padehi lokikaṃ kusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbutoti lokuttaraṃ kusalamūlaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti puthujjanabhūmiṃ manteti. Kusalo ca jahāti pāpakanti sekkhabhūmiṃ manteti. Rāgadosamohakkhayā sa nibbutoti asekkhabhūmi vuttā.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti magganiyā paṭipadā vuttā. Kusalo ca jahāti pāpakanti sekkhavimutti. Rāgadosamohakkhayā sa nibbutoti asekkhavimutti.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti dānakathaṃ sīlakathaṃ maggakathaṃ lokikānaṃ dhammānaṃ desanamāha. Kusalo ca jahāti pāpakanti loke ādīnavānupassanā. Rāgadosamohakkhayā sa nibbutoti sāmukkaṃsikāya dhammadesanāyapi paṭividdhā.

Dadato puññaṃ pavaḍḍhatīti pāṇānaṃ abhayadānena pāṇātipātā veramaṇisattānaṃ abhayaṃ deti. Evaṃ sabbāni sikkhāpadāni kātabbāni. Saṃyamato veraṃ na cīyatīti sīle patiṭṭhāya cittaṃ saṃyameti, tassa saṃyamato pāripūriṃ gacchati. Rāgadosamohakkhayā sa nibbutoti dve vimuttiyo. Ayaṃ suttaniddeso.

116. Tattha katamā desanā? Imamhi sutte kiṃ desitaṃ? Dve sugatiyo devā ca manussā ca, dibbā ca pañcakāmaguṇā, mānussakā ca. Dvīhi padehi niddeso. Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati, kusalo ca jahāti pāpakanti maggo vutto. Rāgadosamohakkhayā sa nibbutoti dve nibbānadhātuyo desitā sopādisesā ca anupādisesā ca. Ayaṃ desanā.

Vicayoti dadato puññaṃ pavaḍḍhatīti iminā paṭhamena padena dānamayikapuññakiriyavatthu vuttaṃ. Tenassa ānantariyānaṃ kusalānaṃ dhammānaṃ. Dutiyena padena… yanti, niyyānikaṃ sāsananti, ayaṃ adhippāyo. Assavanena ca amanasikārena ca appaṭivedhena ca sakkāyasamudayagāminī paṭipadā vuttā. Savanena ca manasikārena ca paṭivedhena ca sakkāyanirodhagāminī paṭipadā vuttā. Ayaṃ āvaṭṭo.

Vibhattīti ekaṃsabyākaraṇīyo. Natthi tattha vibhattiyā bhūmi. Parivattanāti ye pañcānisaṃsā, te pañcādinā paṭipakkhena teneva diṭṭheva dhamme pāpuṇāti, taṃ upapajjamānā aparo pariyāyo.

Vevacananti sotānugatā dhammāti yaṃ suttaṃ diṭṭhampi paññindriyaṃ viññattampi diṭṭhiyā suppaṭividdhampi vibhāvitampi.

Paññattīti sotānugatādhammāti desanā avijjāpaññattiyā paññattaṃ. Manasikāro pāmojjapaññattiyā paññatto, diṭṭhadhammāpi ānisaṃsapaññattiyā paññattā.

Otaraṇoti tisso paññā vacasā paricitesu sutamayīpaññā manasā anupekkhitesu cintāmayīpaññā diṭṭhiyā suppaṭividdhāsu bhāvanāmayīpaññā. Imāni ariyasaccāni indriyāni vijjuppādā avijjānirodho paṭiccasamuppādo indriyesu tīṇi indriyāni, āyatanesu dhammāyatanapariyāpannā dhātūsu dhammadhātupariyāpannāti. Sodhanoti yo ārambho suttassa paveso niyutto.

Adhiṭṭhānoti pañcānisaṃsāti vemattatāya paññattā ānisaṃsā sotā anugatāti vemattatāya ariyavohāro paññatto, dhamme ca savananti ekattatāya paññattaṃ.

Parikkhāroti dhammassavanassa payirupāsanā paccayo, saddhā hetu. Manasā anupekkhitāti atthappaṭisaṃveditā paccayo, dhammappaṭisaṃveditā hetu, diṭṭhiyā suppaṭividdhāti saddhammassavanañca manasikāro ca paccayo, sutamayī cintāmayī paññā hetu. Samāropanoti vibhattaṃ suttaṃ aparo pariyāyo nibbatti bale natthi. Tattha samāropanāya bhūmi.

117. Tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ? Dadato puññaṃ pavaḍḍhatīti gāthā. Dadatoti dānamayikapuññakiriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyatīti sīlamayikapuññakiriyavatthu vuttaṃ. Kusalo ca jahāti pāpakanti lobhassa ca mohassa ca byāpādassa ca pahānamāha. Rāgadosamohakkhayā sa nibbutoti lobhassa ca mohassa ca byāpādassa ca chandarāgavinayamāhāti. Dadato puññaṃ pavaḍḍhatīti gāthā alobho kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti adoso kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti averā asapattā abyāpādatāya sadā. Kusalo ca jahāti pāpakanti ñāṇuppādā aññāṇanirodho. Catutthapadena rāgadosamohakkhayena rāgavirāgā cetovimuttimohakkhayena avijjāvirāgā paññāvimutti, ayaṃ vicayo.

Yuttīti dāne ṭhito ubhayaṃ hi paripūreti. Macchariyañca pajahati. Puññañca pavaḍḍhati. Atthi esā yutti.

Padaṭṭhānanti dadato puññaṃ pavaḍḍhatīti cāgādhiṭṭhānassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyatīti paññādhiṭṭhānassa padaṭṭhānaṃ kusalo ca jahāti pāpakanti saccādhiṭṭhānassa padaṭṭhānaṃ. Rāgadosamohakkhayā sa nibbutoti upasamādhiṭṭhānassa padaṭṭhānaṃ. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo? Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati. Dadatopi veraṃ na kariyāti kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto rūpakkhayāpi vedanakkhayāpi, yena rūpena diṭṭhaṃ, tena tathāgato paññapento paññapeyya rūpassa khayā virāganirodhāti evaṃ pañcakkhandhā.

Catubyūho idha bhagavato ko adhippāyo? Ye mahābhogānaṃ patthayissanti? Te dānaṃ dassanti parissayapahānāya, ye averābhichandakā, te pañca verāni pajahissanti, ye kusalābhichandakā, te

aṭṭhaṅgikaṃ maggaṃ bhāvessanti aṭṭhannaṃ micchattānaṃ pahānāya. Ye nibbāyitukāmā, te rāgadosamohaṃ pajahissantīti ayaṃ bhagavato adhippāyo.

Āvaṭṭoti yañca adadato macchariyaṃ yañca asaṃyamato veraṃ yañca akusalassa pāpassa appahānaṃ, ayaṃ dukkhaniddeso na samudayo. Alobhena ca adosena ca amohena ca kusalena imāni tīṇi kusalamūlāni. Tesaṃ paccayo aṭṭha sammattāni, ayaṃ maggo. Tesaṃ rāgadosamohānaṃ khayā, ayaṃ nirodho.

Vibhattīti dadato puññaṃ pavaḍḍhatīti na ekaṃsena yo rājadaṇḍabhayena deti, yo ca akappiyassa paribhogena sīlavantesu deti, na tassa puññaṃ pavaḍḍhatīti so cetaṃ dānaṃ akusalena deti, daṇḍadānaṃ satthadānaṃ apuññamayaṃ pavaḍḍhati, na puññaṃ. Saṃyamato veraṃ na cīyatīti na ekaṃsena kiṃ kāraṇaṃ yañca yo padaṃ diṭṭhadhammikaṃ passati yadi mama rājāno gahetvā hatthaṃ vā chindeyya…pe… na tena saṃyamena veraṃ na karoti. Yo tu evaṃ samādiyati pāṇātipātassa pāpako vipākoti, diṭṭhe yeva dhamme abhisamparāye ca evaṃ sabbassa akusalassa hetuto ārati. Iminā saṃyamena veraṃ na cīyati.

Parivattanāti dadato puññaṃ pavaḍḍhatīti adadato puññaṃ na pavaḍḍhati. Yaṃ dānamayaṃ, taṃ saṃyamato veraṃ na cīyati, asaṃyamato veraṃ karīyati. Kusalo ca jahāti pāpakaṃ akusalo na jahāti. Rāgadosamohakkhayā sanibbutoti dūtaṃ pesetvā paṇītaṃ pesetvāpi na pakkosāmi, so sayameva pana mahābhikkhusaṅghaparivāro amhākaṃ vasanaṭṭhānaṃ sampatto amhehi ca santhāgārasālā [sandhāgārasālā (ka.)] kāritā, ettha mayaṃ dasabalaṃ ānetvā maṅgalaṃ bhaṇāpemāti cintetvā upasaṅkamiṃsu. Yena santhāgāraṃ tenupasaṅkamiṃsūti taṃ divasaṃ kira santhāgāre cittakammaṃ niṭṭhāpetvā aṭṭakā muttamattā honti. Buddhā nāma araññajjhāsayā araññārāmā antogāme vaseyyuṃ vā no vāti tasmā bhagavato manaṃ jānitvāva paṭijaggissāmāti cintetvā te bhagavantaṃ upasaṅkamiṃsu. Idāni pana manaṃ labhitvā paṭijaggitukāmā yena santhāgāraṃ, tenupasaṅkamiṃsu. Sabbasantharinti yathā sabbaṃ santhataṃ hoti evaṃ yena bhagavā tenupasaṅkamiṃsūti. Ettha pana te mallarājāno santhāgāraṃ paṭijaggitvā nagaravīthiyopi sammajjāpetvā dhaje ussāpetvā suvaṇṇaghaṭikadaliyo ca ṭhapāpetvā sakalanagaraṃ dīpamālāhi vippakiṇṇatārakaṃ viya katvā khīrapake [khīrupake (pī. ka.)] dārake khīraṃ pāyetha, dahare kumāre lahuṃ lahuṃ bhojāpetvā sayāpetha, uccāsaddaṃ mākari, ajja ekarattiṃ satthā antogāmeva vasissati, buddhā nāma appasaddakāmā hontīti bheriṃ carāpetvā sayaṃ daṇḍakadīpikā ādāya yena bhagavā tenupasaṅkamiṃsu. Bhagavantaṃ yeva purakkhatvāti bhagavantaṃ purato katvā, tattha bhagavā bhikkhūnañceva upāsakānañca majjhe nisinno ativiya virocati. Samantapāsādiko suvaṇṇavaṇṇo abhirūpo dassanīyo puratthimakāyato suvaṇṇavaṇṇā rasmi uṭṭhahitvā gaganatale asītihatthaṃ ṭhānaṃ gaṇhāti. Pacchimakāyato dakkhiṇahatthato vāmahatthato suvaṇṇavaṇṇā heṭṭhā pādatalehi pavāḷavaṇṇarasmi uṭṭhahitvā ghanapathaviyaṃ asītihatthaṃ ṭhānaṃ gaṇhāti, evaṃ samantā asītihatthamattaṃ ṭhānaṃ chabbaṇṇabuddharasmiyo vijjotamānā vitaṇḍamānā vidhāvanti, sabbe disābhāgā suvaṇṇacampakapupphehi vikiriyamānā viya suvaṇṇaghaṭato nikkhantasuvaṇṇarasadhārāhi siñcamānā viya pasāritasuvaṇṇapaṭaparikkhittā vviya verambhavātasamuṭṭhitakiṃsukakiṃsukārakaṇikārapupphacuṇṇasamokiṇṇā viya vippakasantaṃ asītianubyañjanabyāmappabhā dvattiṃsavaralakkhaṇasamujjalaṃ sarīraṃ samuggatatārakaṃ viya gaganatalaṃ vikasitamiva padumavanaṃ sabbaphāliphullo viya yojanasatiko pāricchattako paṭipāṭiyā ṭhapitānaṃ dvattiṃsacandānaṃ dvattiṃsasūriyānaṃ dvattiṃsacakkavattīnaṃ dvattiṃsadevarājānaṃ dvattiṃsamahābrahmānaṃ nibbuto asekkhassa natthi nibbuti.

Vevacananti dadato puññaṃ pavaḍḍhati, anumodatopi puññaṃ pavaḍḍhati. Cittassa samādahatopi veyyāvaccakiriyāyapi puññaṃ pavaḍḍhatīti.

Paññattīti dadato puññaṃ pavaḍḍhati, alobhassa paṭinissayaghātapaññattiyā paññattaṃ. Saṃyamato veraṃ na cīyatīti adosassa paṭinissayaghātapaññattiyā paññattaṃ kusalo ca jahāti pāpakanti amohassa paṭinissayaghātapaññattiyā paññattaṃ.

Otaraṇoti pañcasu indriyesu dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati saṃyamena sīlakkhandho. Otiṇṇo chasu indriyesu saṃvaro, ayaṃ samādhikkhandho, yaṃ kusalo ca jahāti pāpakaṃ, ayaṃ paññākkhandho, rāgadosamohakkhayā sa nibbutoti vimuttikkhandho. Dhātūsu dhammadhātu, āyatanesu manāyatanaṃ.

Sodhanoti yenārambhena idaṃ suttaṃ desitaṃ so ārambho suddho.

Adhiṭṭhāno dānanti ekattatāya paññattaṃ. Cāgo pariccāgo dhammadānaṃ āmisadānaṃ, aṭṭha dānāni vitthārena kātabbāni, ayaṃ vemattatā. Na ca dadato ekattapaññattiyā paññattaṃ. Khantī anavajjanti paññattiyā paññattaṃ. Rāgadosamohakkhayā sa nibbutoti rodhavīriyapaññattiyā [yodha vīriyapaññattiyā (pī. ka.)] paññattā.

Parikkhāroti dānassa pāmojjaṃ paccayo, alobho hetu. Saṃyamato yoniso manasikāro hetu, pariccāgo paccayo. Kusalo ca jahāti pāpakanti yathābhūtadassanaṃ paccayo, ñāṇappaṭilābho hetu. Rāgadosamohakkhayā sa nibbutoti parato ca ghoso ajjhattañca yoniso manasikāro maggo ca hetu ca paccayo ca.

Samāropanoti dadato puññaṃ pavaḍḍhatīti gāthā tassa sīlampi vaḍḍhati. Saṃyamopi vaḍḍhati. Saṃyamato veraṃ na cīyatīti. Aññepi kilesā na cīyanti yepissa tappaccayā uppajjeyyuṃ āsavā vighātā, tepissa na uppajjanti. Rāgadosamohakkhayā sa nibbutoti rāgadosassāpi khayā rāgānusayassapi khayā dosassa mohassāpi sa nibbutoti sopādisesā nibbānadhātu anupādisesāpi. Ayaṃ samāropano.

Therassa mahākaccāyanassa peṭakopadese

Hārassa sampātabhūmi samattā.

8. Suttavebhaṅgiyaṃ

118. Pubbā koṭi na paññāyati avijjāya ca bhavataṇhāya ca. Tattha avijjānīvaraṇānaṃ taṇhāsaṃyojanānaṃ sattānaṃ pubbakoṭi na paññāyati. Tattha ye sattā taṇhāsaṃyojanā, te ajjhosānabahulā mandavipassakā. Ye pana ussannadiṭṭhikā sattā, te vipassanābahulā mandajjhosānā.

Tattha taṇhācaritā sattā sattasaññābhiniviṭṭhā anuppādavayadassino. Te pañcasu khandhesu attānaṃ samanupassanti ‘‘rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attāna’’nti. Evaṃ pañcakkhandhā. Aññehi khandhehi attānaṃ samanupassanti tassa ussannadiṭṭhikā sattā vipassamānā khandhe ujuṃ attato samanupassanti. Te rūpaṃ attako samanupassanti. Yaṃ rūpaṃ, so attā. Yo ahaṃ, taṃ rūpaṃ. So rūpavināsaṃ passati, ayaṃ ucchedavādī. Iti pañcannaṃ khandhānaṃ paṭhamābhinipātā sakkāyadiṭṭhiyo pañca ucchedaṃ bhajanti ‘‘taṃ jīvaṃ taṃ sarīra’’nti. Ekamekamhi khandhe tīhi padehi pacchimakehi sassataṃ bhajati ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti. Ito bahiddhāte pabbajitā taṇhācaritā kāmasukhallikānuyogamanuyuttā viharanti. Tena ye ca nissandena diṭṭhicaritā attakilamathānuyogamanuyuttā viharanti. Tena yeva diṭṭhisukhena ettāvatā bāhirako payogo.

Tattha diṭṭhicaritā sattā ye ariyadhammavinayaṃ otaranti, te dhammānusārino honti. Ye taṇhācaritā sattā ariyaṃ dhammavinayaṃ otaranti, te saddhānusārino honti.

Tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhī, na ca ye kāmesu anusayā samūhatā, te attakilamathānuyogamanuyuttā viharanti. Tesaṃ satthā dhammaṃ deseti. Añño vā sāvako kāmehi natthi atthoti te ca pubbeyeva kāmehi anatthikā iti kāme appakasirena paṭinissajjanti. Te cetasikena dukkhena anajjhositā. Tena vuccati ‘‘sukhā paṭipadā’’ti. Ye pana taṇhācaritā sattā, te kāmesu ajjhositā, tesaṃ satthā vā dhammaṃ deseti. Aññataro vā bhikkhu kāmehi natthi atthoti, te piyarūpaṃ dukkhena

paṭinissajjanti. Tena vuccati ‘‘dukkhā paṭipadā’’ti. Iti ime sabbasattā dvīsu paṭipadāsu samosaraṇaṃ gacchanti dukkhāyañca sukhāyañca.

Tattha ye diṭṭhicaritā sattā, te dvidhā mudindriyā ca tikkhindriyā ca. Tattha ye diṭṭhicaritā sattā tikkhindriyā sukhena paṭinissajjanti, khippañca abhisamenti, tena vuccati ‘‘khippābhiññā sukhā paṭipadā’’ti. Tattha ye diṭṭhicaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te sukhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati ‘‘sukhā paṭipadā dandhābhiññā’’ti. Tattha taṇhācaritā sattā dvidhā tikkhindriyā ca mudindriyā ca. Tattha ye taṇhācaritā sattā tikkhindriyā dukkhena paṭinissajjanti, khippañca abhisamenti. Tena vuccati ‘‘dukkhā paṭipadā khippābhiññā’’ti. Tattha ye taṇhācaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te dukkhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati ‘‘dukkhā paṭipadā dandhābhiññā’’ti. Imā catasso paṭipadāyo apañcamā achaṭṭhā. Ye hi keci nibbutā nibbāyissanti vā imāhi catūhi paṭipadāhi anaññāhi ayaṃ paṭipadācatukkena kilese niddisati. Yā catukkamaggena ariyadhammesu niddisitabbā, ayaṃ vuccati sīhavikkīḷito nāma nayo.

119. Tatrime cattāro āhārā. Cattāro vipallāsā upādānā yogā ganthā āsavā oghā sallā viññāṇaṭṭhitiyo agatigamanāti, evaṃ imāni sabbāni dasa padāni. Ayaṃ suttassa saṃsandanā.

Cattāro āhārā. Tattha yo ca kabaḷīkāro āhāro yo ca phasso āhāro, ime taṇhācaritena pahātabbā. Tattha yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritena pahātabbā.

Paṭhamo āhāro paṭhamo vipallāso, dutiyo āhāro dutiyo vipallāso, tatiyo āhāro tatiyo vipallāso, catuttho āhāro catuttho vipallāso. Ime cattāro vipallāsā apañcamā achaṭṭhā. Idañca pamāṇā cattāro āhārā.

Tattha paṭhame vipallāse ṭhito kāme upādiyati, idaṃ kāmupādānaṃ. Dutiye vipallāse ṭhito anāgataṃ bhavaṃ upādiyati, idaṃ sīlabbatupādānaṃ. Tatiye vipallāse ṭhito viparīto diṭṭhiṃ upādiyati, idaṃ diṭṭhupādānaṃ. Catutthe vipallāse ṭhito khandhe attato upādiyati, idaṃ attavādupādānaṃ.

Tattha kāmupādāne ṭhito kāme abhijjhāyati ganthati, ayaṃ abhijjhākāyagantho. Sīlabbatupādāne ṭhito byāpādaṃ ganthati, ayaṃ byāpādakāyagantho. Diṭṭhupādāne ṭhito parāmāsaṃ ganthati, ayaṃ parāmāsakāyagantho. Attavādupādāne ṭhito papañcanto ganthati, ayaṃ idaṃsaccābhiniveso kāyagantho.

Tassa ganthitā kilesā āsavanti. Kiñci pana vuccati vippaṭisāro. Ye vippaṭisārā [yo vippaṭisāro (pī. ka.)] te anusayā. Tattha abhijjhākāyaganthena kāmāsavo, byāpādakāyaganthena bhavāsavo, parāmāsakāyaganthena diṭṭhāsavo, idaṃ saccābhinivesakāyaganthena avijjāsavo.

Te cattāro āsavā vepullabhāvaṃ gatā oghā honti, tena vuccanti ‘‘oghā’’ti. Tattha kāmāsavo kāmogho, bhavāsavo bhavogho, avijjāsavo avijjogho, diṭṭhāsavo diṭṭhogho.

Te cattāro oghā āsayamanupaviṭṭhā anusayasahagatā vuccanti. Sallāti hadayamāhacca tiṭṭhantā. Tattha kāmogho rāgasallaṃ, bhavogho dosasallaṃ, avijjogho mohasallaṃ, diṭṭhogho diṭṭhisallaṃ.

Imehi catūhi sallehi pariyādinnaṃ viññāṇaṃ catūsu dhammesu tiṭṭhati rūpe vedanāya saññāya saṅkhāresu. Imā catasso viññāṇaṭṭhitiyo. Tattha rāgasallena nandūpasecanaṃ rūpūpagaṃ viññāṇaṃ tiṭṭhati. Dosasallena vedanūpagaṃ mohasallena saññūpagaṃ diṭṭhisallena nandūpasecanaṃ saṅkhārūpagaṃ viññāṇaṃ tiṭṭhati.

Catūhi viññāṇaṭṭhitīhi catubbidhaṃ agatiṃ gacchanti chandā dosā bhayā mohā. Rāgena chandā agatiṃ gacchati, dosena dosā agatiṃ gacchati, mohena mohā agatiṃ gacchati, diṭṭhiyā bhayā agatiṃ gacchati. Iti idañca kammaṃ ime ca kilesā. Ayaṃ saṃsārassa hetu.

120. Tatthimā catasso disā kabaḷīkārāhāro ''asubhe subha''nti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagantho kāmāsavo kāmogho rāgasallaṃ rūpūpagā viññāṇaṭṭhiti chandā agatigamanaṃ. Ayaṃ paṭhamā disā.

Phasso āhāro ''dukkhe sukha''nti vipallāso sīlabbatupādānaṃ bhavayogobyāpādo kāyagantho bhavāsavo bhavogho dosasallaṃ vedanūpagā viññāṇaṭṭhiti dosā agatigamanaṃ, ayaṃ dutiyā disā.

Manosañcetanāhāro ''anattani attā''ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagantho diṭṭhāsavo diṭṭhogho diṭṭhisallaṃ saññūpagā viññāṇaṭṭhiti bhayā agatigamanaṃ. Ayaṃ tatiyā disā.

Viññāṇāhāro ''anicce nicca''nti vipallāso attavādupādānaṃ avijjāyogo idaṃsaccābhiniveso kāyagantho avijjāsavo avijjogho mohasallaṃ saṅkhārūpagā viññāṇaṭṭhiti mohā agatigamanaṃ, ayaṃ catutthī disā. Iti imesaṃ dasannaṃ suttānaṃ paṭhamena padena paṭhamāya disāya ālokanaṃ. Ayaṃ vuccati disālokanā.

Catūhi vipallāsehi akusalapakkhe disāvilokanā kilesaṃ saṃyojetvā ayaṃ akusalapakkhe disāvilokanāya bhūmi pañcannaṃ dasannaṃ suttānaṃ yāni paṭhamāni padāni imesaṃ dhammānaṃ ko attho? Eko attho, byañjanameva nānaṃ. Evaṃ dutiyā evaṃ tatiyā evaṃ catutthī. Ayaṃ paṭhamā saṃsandanā.

Iminā peyyālena sabbe kilesā catūsu padesu pakkhipitabbā. Tato kusalapakkhe catasso paṭipadā cattāri jhānāni cattāro satipaṭṭhānā cattāro vihārā dibbo brahmā ariyo āneñjo cattāro sammappadhānā cattāro acchariyā abbhutadhammā cattāro adhiṭṭhānā cattāro samādhayo chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhi. Cattāro dhammā sukhabhāgiyā nāññatra bojjhaṅgā nāññatra tapasā nāññatindriyasaṃvarā nāññatra sabbanissaggā cattāri appamāṇāni.

Tattha dukkhā paṭipadā dandhābhiññā bhāviyamānā bahulīkariyamānā paṭhamaṃ jhānaṃ paripūreti, paṭhamaṃ jhānaṃ paripuṇṇaṃ paṭhamaṃ satipaṭṭhānaṃ paripūreti, paṭhamaṃ satipaṭṭhānaṃ paripuṇṇaṃ paṭhamaṃ vihāraṃ paripūreti, paṭhamo vihāro paripuṇṇo paṭhamaṃ sammappadhānaṃ paripūreti, paṭhamaṃ sammappadhānaṃ paripuṇṇaṃ paṭhamaṃ acchariyaṃ abbhutadhammaṃ paripūreti, paṭhamo acchariyo abbhuto dhammo paripuṇṇo paṭhamaṃ adhiṭṭhānaṃ paripūreti, paṭhamaṃ adhiṭṭhānaṃ paripuṇṇaṃ chandasamādhiṃ paripūreti, chandasamādhi paripuṇṇo indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripuṇṇo paṭhamaṃ mettāappamāṇaṃ paripūreti. Evaṃ yāva sabbanissaggo catutthaṃ appamāṇaṃ paripūreti.

Tattha paṭhamā ca paṭipadā paṭhamañca jhānaṃ paṭhamañca satipaṭṭhānaṃ paṭhamo ca vihāro paṭhamañca sammappadhānaṃ paṭhamo ca acchariyo abbhuto dhammo saccādhiṭṭhānañca chandasamādhi ca indriyasaṃvaro ca mettā ca appamāṇaṃ. Ayaṃ paṭhamā disā.

Dukkhā ca [dutiyā ca (ka.)] paṭipadā khippābhiññā dutiyaṃ jhānaṃ dutiyañca satipaṭṭhānaṃ dutiyo ca vihāro dutiyañca sammappadhānaṃ dutiyo ca acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ cittasamādhi cattāro iddhipādā karuṇā ca appamāṇaṃ, ayaṃ dutiyā disā.

Sukhā ca [tatiyā ca (ka.)] paṭipadā dandhābhiññā tatiyañca jhānaṃ tatiyañca satipaṭṭhānaṃ tatiyo ca vihāro tatiyañca sammappadhānaṃ tatiyo ca acchariyo abbhuto dhammo paññādhiṭṭhānañca vīriyasamādhi ca bojjhaṅgā ca muditā ca appamāṇaṃ. Ayaṃ tatiyā disā.

Sukhā ca [catutthī ca (ka.)] paṭipadā khippābhiññā catutthaṃ jhānaṃ catutthañca satipaṭṭhānaṃ catuttho ca vihāro catutthañca sammappadhānaṃ catuttho ca acchariyo abbhuto dhammo upasamādhiṭṭhānañca vīmaṃsāsamādhi ca sabbanissaggo ca upekkhā appamāṇañca. Ayaṃ catutthī disā. Imāsaṃ catassannaṃ disānaṃ ālokanā. Ayaṃ vuccati disālokano nāma nayo.

Tatthāyaṃ yojanā. Cattāro ca āhārā catasso ca paṭipadā, cattāro ca vipallāsā cattāro ca satipaṭṭhānā, cattāri ca upādānāni cattāri ca jhānāni cattāro ca yogā vihārā ca, ganthā ca sammappadhānā ca, āsavā ca acchariyā abbhutadhammā ca, oghā ca adhiṭṭhānāni ca, sallā ca samādhayo, viññāṇaṭṭhitiyo cattāro ca sukhabhāgiyā dhammā, cattāri ca agatigamanāni cattāri ca appamāṇāni iti kusalākusalānaṃ paṭipakkhavasena yojanā, ayaṃ vuccati disālokano nayo.

Tassa cattāri sāmaññaphalāni pariyosānaṃ, yo ca dhammo kusalākusalaniddese paṭhamo disāniddeso, imassa sotāpattiphalaṃ pariyosānaṃ dutiyaṃ sakadāgāmiphalaṃ, tatiyaṃ anāgāmiphalaṃ, catutthaṃ arahattaphalaṃ.

Tattha katamo tipukkhalo nayo? Ye ca dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā, ye ca sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā.

Imesaṃ catunnaṃ puggalānaṃ yo puggalo sukhāya paṭipadāya dandhābhiññāya niyyāti, yo ca puggalo dukkhāya paṭipadāya khippābhiññāya niyyāti. Ime dve puggalā bhavanti. Tattha yo sukhāya paṭipadāya khippābhiññāya niyyāti, ayaṃ ugghaṭitaññū. Yo pacchimo puggalo sādhāraṇo, ayaṃ vipañcitaññū. Yo puggalo dandhābhiññāya dukkhāya paṭipadāya niyyāti, ayaṃ neyyo. Ime cattāro bhavitvā tīṇi honti, tattha ugghaṭitaññussa samathapubbaṅgamā vipassanā, neyyassa vipassanāpubbaṅgamo samatho, vipañcitaññussa samathavipassanā yuganaddhā. Ugghaṭitaññussa mudukā desanā, neyyassa tikkhā desanā, vipañcitaññussa tikkhamudukā desanā.

Ugghaṭitaññussa adhipaññāsikkhā, neyyassa adhicittasikkhā, vipañcitaññussa adhisīlasikkhā. Iti imesaṃ puggalānaṃ catūhi paṭipadāhi niyyānaṃ.

Tattha ayaṃ saṃkileso, tīṇi akusalamūlāni tayo phassā tisso vedanā tayo upavicārā tayo saṃkilesā tayo vitakkā tayo pariḷāhā tīṇi saṅkhatalakkhaṇāni tisso dukkhatāti.

Tīṇi akusalamūlānīti lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. Tayo phassāti sukhavedanīyo phasso, dukkhavedanīyo phasso, adukkhamasukhavedanīyo phasso. Tisso vedanāti sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Tayo upavicārāti somanassopavicāro domanassopavicāro upekkhopavicāro. Tayo saṃkilesāti rāgo doso moho. Tayo vitakkāti kāmavitakko byāpādavitakko vihiṃsāvitakko. Tayo pariḷāhāti rāgajo dosajo mohajo. Tīṇi saṅkhatalakkhaṇānīti uppādo ṭhiti vayo. Tisso dukkhatāti dukkhadukkhatā vipariṇāmadukkhatā saṅkhatadukkhatā.

Tattha lobho akusalamūlaṃ kuto samuṭṭhitaṃ? Tividhaṃ ārammaṇaṃ manāpikaṃ amanāpikaṃ upekkhāṭhāniyañca. Tattha manāpikena ārammaṇena lobho akusalamūlaṃ samuṭṭhahati. Iti manāpikā ārammaṇā sukhavedanīyo phasso, sukhavedanīyaṃ phassaṃ paṭicca uppajjate sukhavedanā, sukhavedanaṃ paṭicca uppajjate somanassūpavicāro, somanassūpavicāraṃ paṭicca uppajjate rāgo, rāgaṃ paṭicca uppajjate kāmavitakko, kāmavitakkaṃ paṭicca uppajjate rāgajo pariḷāho rāgajaṃ pariḷāhaṃ paṭicca uppajjate uppādo saṅkhatalakkhaṇo, uppādaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate vipariṇāmadukkhatā.

Doso akusalamūlaṃ kuto samuṭṭhitaṃ? Amanāpikena ārammaṇena doso akusalamūlaṃ samuṭṭhitaṃ. Iti amanāpikā ārammaṇā dukkhavedanīyo phasso, dukkhavedanīyaṃ phassaṃ paṭicca uppajjate dukkhavedanā, dukkhavedanaṃ paṭicca uppajjate domanassūpavicāro, domanassūpavicāraṃ paṭicca uppajjate doso, dosaṃ paṭicca uppajjate byāpādavitakko, byāpādavitakkaṃ paṭicca uppajjate dosajo pariḷāho, dosajaṃ pariḷāhaṃ paṭicca uppajjate ṭhitassa aññathattaṃ saṅkhatalakkhaṇaṃ, ṭhitassa aññathattaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate dukkhadukkhatā vedanā.

Moho akusalamūlaṃ kuto samuṭṭhitaṃ? Upekkhāṭhāniyena ārammaṇena moho akusalamūlaṃ

samuṭṭhitaṃ. Iti upekkhāṭhāniyā ārammaṇā adukkhamasukhavedanīyo phasso, adukkhamasukhavedanīyaṃ phassaṃ paṭicca uppajjate adukkhamasukhā vedanā, adukkhamasukhavedanaṃ paṭicca uppajjate upekkhūpavicāro, upekkhūpavicāraṃ paṭicca uppajjate moho, mohaṃ paṭicca uppajjate vihiṃsāvitakko, vihiṃsāvitakkaṃ paṭicca uppajjate mohajo pariḷāho, mohajaṃ pariḷāhaṃ paṭicca uppajjate vayo saṅkhatalakkhaṇaṃ, vayaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate saṅkhatadukkhatā, iti ayaṃ tiṇṇaṃ kilesānaṃ niddeso, ayaṃ vuccate kusalapakkhe tipukkhalo nayo.

Iti tīṇi akusalamūlāni na catutthāni na pañcamāni, tayo phassāti tisso vedanā yāva saṅkhatadukkhatāti, yo koci akusalapakkho, sabbo so tīsu akusalamūlesu samosarati.

Tattha katamo kusalapakkho? Tīṇi kusalamūlāni, tisso paññā sutamayī paññā cintāmayī paññā bhāvanāmayī paññā. Tayo samādhī savitakkasavicāro…pe… tisso sikkhā adhisīlasikkhā…pe… sikkhā. Tīṇi nimittāni samathanimittaṃ paggahanimittaṃ upekkhānimittaṃ. Tayo vitakkā nekkhammavitakko…pe… avihiṃsāvitakko. Tīṇi indriyāni anaññātaññassāmītindriyanti vitthāro. Tayo upavicārā nekkhammūpavicāro abyāpādūpavicāro avihiṃsūpavicāro. Tisso esanā kāmesanā bhavesanā brahmacariyesanā. Tayo khandhā sīlakkhandho samādhikkhandho paññākkhandho.

Tattha yaṃ alobho kusalamūlaṃ, taṃ sutamayipaññaṃ paripūreti, sutamayī paññā paripuṇṇā savitakkaṃ savicāraṃ samādhiṃ paripūreti, savitakko savicāro samādhi paripuṇṇo adhicittasikkhaṃ paripūreti, adhicittasikkhā paripuṇṇā samathanimittaṃ paripūreti, samathanimittaṃ paripuṇṇaṃ nekkhammavitakkaṃ paripūreti, nekkhammavitakko paripuṇṇo anaññātaññassāmītindriyaṃ paripūreti, anaññātaññassāmītindriyaṃ paripuṇṇaṃ nekkhammūpavicāraṃ paripūreti, nekkhammūpavicāro paripuṇṇo kāmesanaṃ pajahati, kāmesanappahānaṃ samādhikkhandhaṃ paripūreti.

Adoso kusalamūlaṃ cintāmayipaññaṃ paripūreti, cintāmayī paññā paripuṇṇā avitakkavicāramattaṃ samādhiṃ paripūreti. Avitakkavicāramatto samādhi paripuṇṇo adhisīlasikkhaṃ paripūreti, adhisīlasikkhā paripuṇṇā upekkhānimittaṃ paripūreti, upekkhānimittaṃ paripuṇṇaṃ abyāpādavitakkaṃ paripūreti, abyāpādavitakko paripuṇṇo aññindriyaṃ paripūreti, aññindriyaṃ paripuṇṇaṃ abyāpādūpavicāraṃ paripūreti, abyāpādūpavicāro paripuṇṇo bhavesanaṃ pajahati, bhavesanappahānaṃ sīlakkhandhaṃ paripūreti.

Amoho kusalamūlaṃ bhāvanāmayipaññaṃ paripūreti, bhāvanāmayīpaññā paripuṇṇā avitakkaavicāraṃ samādhiṃ paripūreti, avitakko avicāro samādhi paripuṇṇo adhipaññāsikkhaṃ paripūreti, adhipaññāsikkhā paripuṇṇā paggahanimittaṃ paripūreti, paggahanimittaṃ paripuṇṇaṃ aññātāvino indriyaṃ paripūreti, aññātāvino indriyaṃ paripuṇṇaṃ avihiṃsūpavicāraṃ paripūreti, avihiṃsūpavicāro paripuṇṇo brahmacariyesanaṃ paripūreti, brahmacariyesanā paripuṇṇā paññākkhandhaṃ paripūreti.

Iti ime tayo dhammā kusalapakkhikā sabbe kusalā dhammā tīhi tikaniddesehi niddisiyanti tīṇi vimokkhamukhāni tassa pariyosānaṃ. Tattha paṭhamena appaṇihitaṃ, dutiyena suññataṃ, tatiyena animittaṃ. Ayaṃ vuccati dutiyo tipukkhalo nāma nayo.

Tattha ye ime tayo puggalā ugghaṭitaññū vipañcitaññū neyyoti. Imesaṃ tiṇṇaṃ puggalānaṃ ye ca puggalā sukhāya paṭipadāya khippābhiññāya, sukhāya paṭipadāya dandhābhiññāya ca niyyanti, te dve puggalā. Ye ca dve puggalā dukkhāya paṭipadāya khippābhiññāya, dukkhāya paṭipadāya dandhābhiññāya ca niyyanti, ime cattāro tena visesena dve bhavanti diṭṭhicarito ca taṇhācarito ca. Ime cattāro bhavitvā tayo bhavanti, tayo bhavitvā dve bhavanti. Imesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkileso, avijjā ca taṇhā ca, ahirikañca anottappañca, assati ca asampajaññañca, nīvaraṇāni ca saṃyojanāni ca, ajjhosānañca abhiniveso ca, ahaṃkāro ca mamaṃkāro ca, assaddhiyañca dovacassañca, kosajjañca ayoniso ca manasikāro, vicikicchā ca abhijjhā ca, asaddhammassavanañca asamāpatti ca.

Tattha avijjā ca ahirikañca assati ca nīvaraṇāni ca ajjhosānañca ahaṃkāro ca assaddhiyañca kosajjañca vicikicchā ca asaddhammassavanañca, ayaṃ ekā disā.

Taṇhā ca anottappañca asampajaññañca saṃyojanāni ca abhiniveso ca mamaṃkāro ca dovacassatā ca ayoniso manasikāro ca abhijjhā ca asamāpatti ca, ayaṃ dutiyā disā. Dasannaṃ dukānaṃ dasa padāni paṭhamāni kātabbāni. Saṃkhittena atthaṃ ñāpenti paṭipakkhe kaṇhapakkhassa sabbesaṃ dukānaṃ dasa padāni dutiyakāni, ayaṃ dutiyā disā.

Iti akusalānaṃ dhammānaṃ dukkhaniddeso, ayaṃ samudayo. Yaṃ taṃ dhammaṃ ajjhāvasati nāmañca rūpañca idaṃ dukkhaṃ iti ayañca samudayo, idañca dukkhaṃ, imāni dve saccāni dukkhañca samudayo ca nandiyāvaṭṭassa nayassa paṭhamaniddeso.

Tattha katamo kusalapakkho? Samatho ca vipassanā ca, vijjā ca caraṇañca, sati ca sampajaññañca, hirī ca ottappañca, ahaṃkārappahānañca mamaṃkārappahānañca, sammāvāyāmo ca yoniso ca manasikāro, sammāsati ca sammāsamādhi ca, paññā ca nibbidā ca, samāpatti ca saddhammassavanañca, somanassañca dhammānudhammappaṭipatti ca.

Tattha samatho ca vijjā ca sati ca hirī ca ahaṃkārappahānañca sammāvāyāmo ca sammāsati ca paññā ca samāpatti ca somanassañca, ime dhammā ekā disā. Vipassanā ca caraṇañca sampajaññañca ottappañca mamaṃkārappahānañca yoniso manasikāro ca sammāsamādhi ca nibbidā ca saddhammassavanañca dhammānudhammappaṭipatti ca, ayaṃ dutiyā disā. Iti kusalapakkhe ca akusalapakkhe ca nandiyāvaṭṭassa pana nayassa catasso disā.

Tāsu yāni akusalapakkhassa paṭhamāni padāni akusalāni kusalehi pahānaṃ gacchanti, tāni kusalapakkhe dutiyehi padehi pahānaṃ gacchanti. Tesaṃ pahānā rāgavirāgā cetovimutti yāni akusalapakkhassa dutiyāni akusalapadāni pahānaṃ gacchanti, tāni kusalapakkhassa paṭhamehi padehi pahānaṃ gacchanti. Tesaṃ pahānā avijjāvirāgā paññāvimutti pariyosānaṃ. Imesaṃ tiṇṇaṃ nayānaṃ paṭhamo nayo sīhavikkīḷito nāma. Aṭṭha padāni cattāri ca kusalāni cattāri ca akusalāni imāni aṭṭha padāni mūlapadāni, atthanayena dutiyo tipukkhalo. So chahi dhammehi neti kusalamūlāni ca neti akusalamūlāni ca, iti imāni cha padāni purimakāni ca aṭṭha mūlapadāni imāni cuddasa padāni aṭṭhārasannaṃ mūlapadānaṃ. Tattha yo pacchimako nayo nandiyāvaṭṭo, so catūhi dhammehi neti. Avijjāya ca taṇhāya ca samathena ca vipassanāya ca, ime cattāro dhammā imāni aṭṭhārasa mūlapadāni tīsu nayesu niddiṭṭhāni.

Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ samosarati. Tesañca navannaṃ mūlānaṃ cattāri padāni sīhavikkīḷitanaye tīṇi tipukkhale dve nandiyāvaṭṭe, iccete kusalassa pakkhā. Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ yujjati. Tattha sīhavikkīḷite naye cattāri padāni tīṇi tipukkhale dve nandiyāvaṭṭe imāni nava padāni kusalāni niddiṭṭhāni.

Tattha yāni nandiyāvaṭṭe naye cattāri padāni, tattha aṭṭhārasa mūlapadāni samosaranti. Yathā kathaṃ, samatho ca alobho ca adoso ca asubhasaññā ca dukkhasaññā ca imāni kusalapakkhe pañca padāni samathaṃ bhajanti. Vipassanā ca amoho ca aniccasaññā ca anattasaññā ca imāni cattāri padāni vipassanaṃ bhajanti. Imāni nava padāni kusalāni dvīsu padesu yojitāni, tattha akusalapakkhe navannaṃ akusalamūlapadānaṃ yā ca taṇhā yo ca lobho yo ca doso yā ca subhasaññā yā ca sukhasaññā, imāni pañca padāni taṇhaṃ bhajanti. Yā ca avijjā yo ca moho yā ca niccasaññā yā ca attasaññā, imāni cattāri padāni avijjaṃ bhajanti. Etāni nava padāni akusalāni susaṃkhittāni. Iti tayo nayā ekaṃ nayaṃ na paviṭṭhā. Evaṃ aṭṭhārasa mūlapadāni nandiyāvaṭṭanaye niddisitabbāni.

Kathaṃ aṭṭhārasa mūlapadāni, tipukkhale naye yujjanti? Navannaṃ padānaṃ kusalānaṃ, vipassanā ca amoho ca aniccasaññā ca anattasaññā ca, imāni cattāri padāni; amoho ca samatho ca alobho ca asubhasaññā ca, imāni cattāri padāni; lobho ca doso ca, evaṃ imāni nava padāni tīsu kusalesu

yojetabbāni. Tattha navannaṃ padānaṃ akusalānaṃ taṇhā ca lobho ca subhasaññā ca sukhasaññā ca, imāni cattāri padāni lobho akusalamūlaṃ; avijjā ca moho ca niccasaññā ca attasaññā ca ayaṃ moho ayaṃ doso, ye ca imāni nava padāni tīsu akusalesu yojitāni. Evaṃ aṭṭhārasa mūlapadāni kusalamūlesu ca yojetvā tipukkhalena nayena niddisitabbāni.

Kathaṃ aṭṭhārasa mūlapadāni sīhavikkīḷite naye yujjanti? Taṇhā ca subhasaññā ca, ayaṃ paṭhamo vipallāso. Lobho ca sukhasaññā ca, ayaṃ dutiyo vipallāso. Avijjā ca niccasaññā ca, ayaṃ tatiyo vipallāso. Moho ca attasaññā ca, ayaṃ catuttho vipallāso. Iti nava padāni akusalamūlāni catūsu padesu yojitāni. Tattha navannaṃ mūlapadānaṃ kusalānaṃ samatho ca asubhasaññā ca, idaṃ paṭhamaṃ satipaṭṭhānaṃ. Alobho ca dukkhasaññā ca, idaṃ dutiyaṃ satipaṭṭhānaṃ. Vipassanā ca aniccasaññā ca, idaṃ tatiyaṃ satipaṭṭhānaṃ. Amoho ca anattasaññā ca, idaṃ catutthaṃ satipaṭṭhānaṃ. Imāni aṭṭhārasa mūlapadāni sīhavikkīḷitanayaṃ anupaviṭṭhāni. Imesaṃ tiṇṇaṃ nayānaṃ yā bhūmi ca yo rāgo ca yo doso ca ekaṃ nayaṃ pavisati. Ekassa nayassa akusale vā dhamme kusale vā dhamme viññāte paṭipakkho anvesitabbo, paṭipakkhe anvesitvā so nayo niddisitabbo, tamhi naye niddiṭṭho. Yathā ekamhi naye sabbe nayā paviṭṭhā tathā niddisitabbā. Ekamhi ca naye aṭṭhārasa mūlapadāni paviṭṭhāni, tamhi dhamme viññāte sabbe dhammā viññātā honti. Imesaṃ tiṇṇaṃ nayānaṃ sīhavikkīḷitanayassa cattāri phalāni pariyosānaṃ. Paṭhamāya disāya paṭhamaṃ phalaṃ, dutiyāya disāya dutiyaṃ phalaṃ, tatiyāya disāya tatiyaṃ phalaṃ, catutthāya disāya catutthaṃ phalaṃ. Tipukkhalassa nayassa tīṇi vimokkhamukhāni pariyosānaṃ. Paṭhamāya disāya appaṇihitaṃ, dutiyāya disāya suññataṃ, tatiyāya disāya animittaṃ. Nandiyāvaṭṭassa nayassa rāgavirāgā cetovimutti avijjāvirāgā ca paññāvimutti pariyosānaṃ. Paṭhamāya disāya rāgavirāgā cetovimutti, dutiyāya disāya avijjāvirāgā paññāvimutti. Ime tayo nayā imesaṃ tiṇṇaṃ nayānaṃ aṭṭhārasannaṃ mūlapadānaṃ ālokanā, ayaṃ vuccati disālokano [disālocano (ka.)] nayo. Āloketvāna jānāti ‘‘ayaṃ dhammo imaṃ dhammaṃ bhajatī’’ti sammā yojanā. Kusalapakkhe akusalapakkhe ca ayaṃ nayo aṅkuso nāma. Ime pañca nayā.

Tatthimā uddānagāthā

Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;
Cattāro ca vipallāsā, kilesabhūmī nava padāni.

Ye ca satipaṭṭhānā, samatho ca vipassanā kusalamūlā;
Etaṃ sabbaṃ kusalaṃ, indriyabhūmī nava padāni.

Sabbakusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;
Ete te mūlapadā, ubhato aṭṭhārasa padāni.

Taṇhā ceva avijjā ca, samatho ca vipassanā;
Yo neti sabbesu yogayutto, ayaṃ nayo nandiyāvaṭṭo.

Yaṃ kusalamūlehi, nayati kusalaakusalamūlehi;
Bhūtaṃ tathaṃ avitathaṃ, tipukkhalaṃ taṃ nayaṃ āhu.

So neti vipallāsehi, kilesaindriyehi ca;
Dhamme taṃ nayaṃ vinayamāhu, sīhavikkīḷitaṃ nāma.

Veyyākaraṇe vutte, kusalatāhi akusalatāhi ca;
Tayo ālokayati, ayaṃ nayo disālocano nāma.

Oloketvā disālocanena, ukkhipiya yaṃ samāneti;
Sabbe kusalākusale, ayaṃ nayo aṅkuso nāma.

Nayasamuṭṭhānaṃ.

Peṭakopadese mahākaccāyanassa therassa suttavibhaṅgassa

[vebhaṅgissa (pī. ka.)] Dassanaṃ samattaṃ.

Yāni catukkāni akusalāni kusalāni ca sīhavikkīḷite naye niddiṭṭhāni, tikāni kusalāni ca akusalāni ca tipukkhale naye niddiṭṭhāni, dukāni kusalāni ca akusalāni ca nandiyāvaṭṭe naye niddiṭṭhāni. Yesu dvīsu dhammesu [visuddhīsu (ka.)] kusalesu so attho tikesu vibhajjamānassa bhavabhūmi, atha ca sabbo [pubbo (ka.)] ca attho tīhi byañjanehi niddisati. Tattakāni vuccati. Yo attho catūhi padehi aṭṭhavīsatibhāgehi natthibhūmi niddisituṃ, avacarantova catūhi padehi niddisati. Iti yaṃ yathāniddiṭṭhassa avikosanā idaṃ pamāṇaṃ. Yathā sabbe samādhayo tīsu samādhīsu pariyesitabbā, savitakkasavicāre avitakkavicāramatte avitakkaavicāre idaṃ pamāṇaṃ, natthi catuttho samādhi. Tathā tisso paññā cintāmayī sutamayī bhāvanāmayī sabbāsu paññāsu niddisati, natthi catutthī paññā na cintāmayī na sutamayī na bhāvanāmayī, paññā nāssa atthi imesaṃ dhammānaṃ yā avikkhepanā, idaṃ vuccati pamāṇanti.

Therassa mahākaccāyanassa jambuvanavāsino peṭakopadeso

Samatto.

Peṭakopadesapakaraṇaṃ niṭṭhitaṃ.